

शौरधुवंश

प्रथम सर्ग ।

वागर्थोविच | सम्पृक्तौ | वागर्थप्रतिपत्तये ।
जगतः पितरौ वन्दे | पार्वतोपरमेश्वरौ ॥ १ ॥
क सूर्यप्रभवे वंशः क चाल्पविषया मतिः ।
तितोर्पुर्दुस्तरं मोहादुडुपेनास्मि सागरं ॥ २ ॥
मन्दः कवियशः प्रार्थी गमिष्याम्युपहास्यतां ।
प्रांशुलभ्ये फले मोहादुद्गाहुरिव वामनः ॥ ३ ॥

NOTES

1 st वागर्थोविच = वागर्थो रच । सम्पृक्तौ past pass part of वच प्रकृति
7 conj in constant relation like a word and its signification or
idea प्रतिपत्तय for obtaining a right understanding of words and
ideas Ad impetrandam vocum sensuumque intelligentiam
Stenzler पितरौ वन्दे I invoke Párvati and Siva, parents of the
universe

2 st The repetition of क signifies that the two substances
respectively referred to are extremely unequal and wide apart
सूर्यप्रभव the race of which the sun is the progenitor तितोर्पु
Desid of वृ governs सागर desirous of getting across the sea उडुप
a raft अस्मि 1st sing present of अस् to be अस्मि चानीत

3 st मन्द slow, dull, stupid कवियशः प्रार्थी a candidate for a
poet's fame गमिष्यामि verbs signifying motion may be transitive
(as here) or intransitive When transitive they mean to get at
to fall upon, to obtain, to incur (as in this place) उपहास्यतां
sidi de प्रांशुलभ्ये attainable only by till ; croon

अथवा कृतवाग्दारे वंशेऽस्मिन् पूर्वसूरिभिः ।
 मणौ वज्रसमुत्कीर्णे सूत्रस्थेवास्ति मे गतिः ॥ ४
 सोऽहमाजन्मशुद्धानामाफलोदयकर्मणां ।
 असमुद्भ्रंशितिशानामानाकरथवर्त्मनां ॥ ५ ॥
 यथाविधिहुताग्नीनां यथाकामार्चितार्थिनां ।
 यथापराधदण्डानां यथाकालप्रवाधिनां ॥ ६ ॥
 त्यागाय सम्भृतार्थानां सत्याय मितभाषिणां ।
 यशसे विजिगीषूणां प्रजायै गृहमेधिनां ॥ ७ ॥
 शैशवेऽभ्यस्तविद्यानां यौवने विषयैः पिणां ।
 बार्हके मुनिवृत्तीनां योगेनान्ते तनुत्यजां ॥ ८ ॥

4 sl Or perhaps my entrance into the narrative of this race in which a door of description has been already opened by poets of yore may be like the entrance of a thread into a diamond already bored through by a vajra' or peculiar hard instrument

5 sl भाव is nom to the verb बध्ने in sl 9 वाज्रसमुत्कीर्णम् pure from the very time of their birth वा means both from and to or until The adjectives in gen pl in slokas 5 8 all qualify रथवर्त्मनां in sl 9 The poet has very felicitously connected those adjectives in sl 5 with वा, in sl 6 with यथा, in sl 7 with dative cases, and in sl 8 with the locative वाप्य . persevering in action until the issue of the fruit, i e the accomplishment of the end चिन्तयामासि चिन्ति, earth रत्नाम् ruler 9 pres part. of रत्न रटे Ad oceanum usque terram moderantium. Stenzler, वाज्राक .. whose carriage-track was up to heaven

6 sl यथाकाम honouring petitioners by gifts according to their desires in full यथाकाल awaking at the proper time

7 sl Collecting money for giving away—s) taking measuredly for truth's sake not overstating or understating cautious of conquest for fame (not for lucre)—marrying wives for offspring (not for sensual gratification) विजिगीषूणां gen pl desid अजिजिगीषन्ति

8 sl तनुत्यजाम gen pl relinquishing the body

रघुशामन्वयं वक्ष्ये तनुवाग्विभवाऽपि सन् ।
 तद्गुणैः कण्मागत्य चापलाय प्रजोदितः ॥ ९ ॥
 तं सन्तः श्रोतुमर्हन्ति सदसुद्व्यक्तिहेतवः ।
 हेमः संलक्ष्यते ह्यग्नौ विशुद्धिः श्यामिकापि वा
 वैवस्वतो मनुनाम माननीया मनीषिणां ।
 आसीन्महोद्वितामाद्यः प्रणवच्छन्दसामिव ॥ ११ ॥
 तदन्वये शुद्धिमति प्रसूतः शुद्धिमुत्तरः ।
 दिलीप इति राजेन्दुरिन्दुः क्षीरनिधाविव ॥ १२ ॥
 व्यदारस्को वृषस्कन्धः शालप्रांशुमहाभुजः ।
 आत्मकर्मक्षमं देहं क्षात्रे धर्म इवाश्रितः ॥ १३ ॥
 सर्वैतिरिक्तसारेण सर्वतेजोऽभिभावित्वा ।

स्थितः सर्वान्नतेनोर्वीकान्त्वा मेरुरिवात्मना ॥ १४ ॥

9 sl चम्पु वचन । वक्ष्ये 2 fut 1st sing proper form 'अ' वचन । तनु
 though furnished with a scanty stock of words मन्वयं ब्रह्म part
 mas of चम्पु to be तद्गुणैः Being impelled unto restlessness by the
 report of their qualities entered into my ears

10 sl . सन्तः nom pl of सन्तु यत्तु infin of युञ्जते । मदनत
 . who are causes of the manifestation of merit and demerit वच
 . the purity or alloy of gold as indicated in the fire

11 sl मनीषिणाम् case, sapientium Stenzler मनीषिणा मनी + चिन्त
 from चि to rule, rulers of the earth, kings प्रणव = ओम् । इन्द्रसाम्
 वदानाम् । As the syllable Om is the leading word in Vedic
 verses Sicut vox mystica Om prima est versibus sacris Stenzler

12 sl तदन्वये, तस्य वचने । शुद्धिमति loc sing राजेन्दु moon of a
 king, an excellent king शुद्धिमुत्तर still more pure क्षीरनिधा इव
 as the moon in the ocean of milk

13 sl Like military virtue itself resting in a body equal to the
 performance of his own royal duty of protecting his subjects from
 external and internal enemies

14 sl The three compounds in Instrum sing are qualify

with ३०५.

आकारसदृशप्रज्ञः प्रज्ञया सदृशागमः ।

आगमैः सदृशारम्भ आरम्भसदृशादयः ॥ १५ ॥

भीमकान्तैर्नृपगुणैः स बभूवोपजीविनां ।

अध्यय्याभिगम्यश्च यादोरत्नैरिवार्षवः ॥ १६ ॥

रेखामात्रमपि द्युष्पादामनोर्वर्त्मनः परं ।

न व्यतीयुः प्रजास्तस्य नियन्तुर्नेमिहृत्तयः ॥ १७ ॥

प्रजानामेव भृत्यर्थे स ताभ्या वृत्तिमेग्रहीत् ।

सहस्रगुणमुत्सष्टुमादत्ते हि रसं रविः ॥ १८ ॥

सेनापरिच्छदस्तस्य द्वयमेवार्थसाधनं ।

शास्त्रेघकृष्टिता बुद्धिर्भौर्वी धनुषि चातता ॥ १९ ॥

ing adjectives to चारुणा = चारीणः । चारु strength—exceeding all creatures in strength ज्ञान्या from ज्ञान, ज्ञाननि or ज्ञानि ।

15 st. महामात्राः his researches in the Śāstra equal to his intelligence. चारुणः undertaking उदयः success

16 st भीमकान्तैः awful yet agreeable चारु neut. sea monster. As the sea is deterring by reason of its sharks and alligators, and yet attractive by reason of its jewels.

17. st चुषात् चरन्तं परम out of the beaten track चारुणः from the time of Manu चरन्तु इति चरन्ति रंजुः perf 3 pl of र् to go निरंजुः of the governor or driver भेषि...keeping within the wheel-track, i. e. as the circumference of a chariot wheel under a skilful driver keeps within the beaten track, so did the subjects of Dilīpa keep themselves to the old paths of Manu. चुषात् from चुष्ट चुषन् 7th conj.

18 st. नभ्यः Fem. abl. pl its antecedent प्रजाणां । चरन्ति tribute चरन्तीन् Aor. 3. sing of चर 9th conj यज्ञानि, यज्ञोना । चरन्तुम् inf. चारुण Prop from pres 3 sing

19 st. The army was simply among his Paraphernalia. He had only two instruments for the accomplishment of his purposes, unreflecting attention to the Śāstras, and the strong fire to his bow.

past part of चर 8th conj चरन्ति, चरन्

तस्य संवृतमन्त्रस्य गूढाकारेऽज्ञितस्य च ।
 फलानुमेयाः प्रारम्भाः संस्काराः प्राक्तना इव ॥ २० ॥
 जुगोपात्मानमचस्तौ भेजे धर्ममनातुरः ।
 अगृधुराददे सोऽर्थमसक्तः सुखमन्वभूत् ॥ २१ ॥
 ज्ञाने मौनं क्षमा शक्तौ त्यागे श्लाघाविपर्ययः ।
 गुणा गुणानुबन्धित्वात्तस्य सप्रसवा इव ॥ २२ ॥
 अनाकृष्टस्य विषयैर्विद्यानां पारदृश्यनः ।
 तस्य धर्मरतेरासीद्दृढत्वं जरसा विना ॥ २३ ॥
 प्रजानां विनयाधानाद्रक्षणाद्धरणादपि ।
 स पिता पितरस्तासां केवलं जन्महेतवः ॥ २४ ॥
 स्थित्यै दृग्दृश्यते दग्ध्यान्परिणेतुः प्रसूतये ।
 अयर्थकामौ तस्यास्तां धर्म एव मनीषिणः ॥ २५ ॥

20 st संवृतमन्त्रस्य Bahurishi, one of his hidden counsel गूढ his form
 and countenance unsoundable, & e not betraying his emotions His
 measures could only be understood a posteriori from their effects,
 as the habits of a former life are only known after development

21 st जुगोप Perf गृप । भेजे Perf prop भज which does not
 reduplicate लृङ्मन्त्रमन्त्रप Mugdhabodha Rule 161 लृङ्मन्त्रमन्त्रपप
 Panini चन्वभूत् Aor चनु भ ।

22 st सप्रसवा born together, qualities not naturally con-
 nected, such as knowledge or experience and taciturnity &c, were
 in him as if they were naturally linked, or born together

23 st अनाकृष्टस्य not attracted by sensuous objects पारदृश्यन
 gen sing Its nom पारदृश्याः धर्मरते gen sing चासीत् Imperf
 of च्च to be जरसा instr sing without decrepitude

24 st विनयाधानात् because of his provision for their instruct^{or}
 or discipline माता, प्रजानां

25 st स्थित्यै for the conservation of society Mallinatha has
 it लोकप्रतिष्ठायै Stenzler, a l aequalem sustinendam परिणेतुः Aot
 Part gen sing परि + नी means to espouse a wife, a cere uxorem
 The cerebral n is according to Rule शम्भुशाप of Mugdhabodha

दुदोह गां स यज्ञाय शस्याय मध्वा दिवं ।
 सम्यद्विनियमेनाभौ दधतुर्भुवनद्वयं ॥ २६ ॥
 न किलानुययुस्तस्य राजानो रक्षितुर्यज्ञः ।
 व्यावृत्ता यत्परस्वेभ्यः श्रुतौ तस्करता स्थिता ॥ २७ ॥
 द्वेष्योऽपि सम्मतः शिष्टस्तस्यार्त्तस्य यथौषधं ।
 त्याज्यो दुष्टः प्रियोऽप्यासीदङ्गुलीवोरगक्षता ॥ २८ ॥
 तं वेधा विदधे नूनं महामृतसमाधिना ।
 तथा हि सर्वे तस्यासन् परार्थैकफला गुणाः ॥ २९ ॥
 स वेलावप्रवलयाम् परिखीकृतसागराम् ।
 अनन्यशासनामुर्वीं शशासैकपुरीमिव ॥ ३० ॥

प्रसूतये D. sing for the purpose of having offspring. चासौ Impf. 3rd person dual च्चन to be His wealth and desire were of themselves virtue. Utile etiam atque dulce honesto continebantur. Stenzler.

26. st. दुदोह गां milked the earth—i. e. took tribute. दिवं acc sing. Indra milked the heavens by causing rain for the growth of corn on the earth. सम्यद्विनियमेन by an exchange of benefits—the one performing sacrifice for the satisfaction of the celestials, the other sending rain for the good of mortals दधतुः Perf. 3. dual of धा । गं also means a cow which was of course milked for sacrificial butter.

27. st. The other kings could not follow up or attain the fame of him, their protector. व्यावृत्ता having turned aside वि च्चन इत् । परस्वभ्यः from others' property.

28. st. चासौ च्चन यथौषध as medicine though naturally unpleasant is acceptable to the sick अङ्गुली...the wicked though a beloved person or friend was given up by him like a finger bitten by a serpent. उरग moving by the breast, serpent.

29. st. Doubtless the Creator formed him of the elements of the four substances. परार्थैकफला whose one effect is the good of others, or public weal.

30. st. वेलावप्रवलयाम् Whose encircling ramparts are the sea shore परि...whose entrenchment is the sea च्चन...having no other government.

तस्य दक्षिण्यरूढेन नाम्ना मगधवंशजा ।
 पत्नी सुदक्षिणेत्यासीदधुरस्यैव दक्षिणा ॥ ३१ ॥
 कलत्रवन्तमात्मन्मवरोधि महत्यपि ।
 तया मेने मनस्विन्या लक्ष्म्या च वसुधाधिपः ॥ ३२ ॥
 तस्यामात्मानुरुपायामात्मजन्मसमुत्सुकः ।
 विलम्बितफलैः कालं स निनाय मनोरथैः ॥ ३३ ॥
 सन्तानार्थाय विधये स्वभुजादवतारिता ।
 तेन घूर्जगतो गुर्वी सचिवेषु निचिक्षिपे ॥ ३४ ॥
 अथाभ्यर्च्य विधातारं प्रयती पुत्रकाश्यया ।
 तौ दम्पती वशिष्ठस्य गुरोर्जगमतुराश्रमं ॥ ३५ ॥
 स्रिग्धगम्भीरनिर्घोषमेकस्यन्दनमास्थिता ।
 प्रादृषेण्यं पयोवाहं विद्युदैरावताविव ॥ ३६ ॥

31 st दक्षिण्य The queen was named Sudakshina implying thereby her excellence of character

32 st कलत्राधि seraglio, though large मेने perf 3 sing no reduplication according to हयनमज्ज of Mughabodha He considered himself as having a wife, by reason of her and also of his royal fortune मगधिया ins sing fem high minded

33 st लक्ष्म्या a son विलम्बितफले late in fulfilment, adj qualifying मनोरथैः । निनाय Perf sing passed

34 st सन्तानार्थाय विधये for engaging in ceremonies with a view to a son घूर्जुर्burden निचिक्षिपे pass Perf 3 sing of क्षिप, क्षिपित was deposited The heavy burden of the world taken down from his own hands was deposited in the ministers

35 st वधोः purified जगमु Perf 3rd dual of जग गम्भीरः

36 st स्रिग्धरश्रीरनिर्घोष having a deep but mild sound—got a rattling noise Dice graveiterque resonantem Steuzler मगधयार प्रदृषेण्यं produced in the rainy season रघुवत् cloud elephant of which the lightning is imagined to be the wife The king and queen driving openly in one chariot is an important fact to the state of society among the Hindoos of yore The dual is

मा भूदाश्रमपीडेति परिमेयपुरःसरौ ।
 अनुभावविशेषात्तु सेनापरिहताविव ॥ ३७ ॥
 सेव्यमानौ सुखस्पर्शैः शालनिर्यासगन्धिभिः ।
 पुष्परेणुत्किरैर्वीतैराधतवनराजिभिः ॥ ३८ ॥
 मनोऽभिरामाः शृण्वन्तौ रयनेमिखनोन्मुखैः ।
 पङ्कजसंवादिनीः केका द्विधा भिन्नाः शिखण्डिभिः ॥ ३९ ॥
 परस्पराक्षिसादृश्यमदूरोच्छ्रितवर्त्मसु ।
 मृगहृन्देषु पश्यन्तौ स्यन्दनावहृद्वृष्टिषु ॥ ४० ॥
 श्रेणीबन्धादितन्वद्भिरस्तम्भात्तारणस्रजं ।
 सारसैः कलनिहादैः काचिदन्नमिताननौ ॥ ४१ ॥

thus and the nine following slokas refer to दम्पती husband and wife in sl 35—the subject of all these slokas

37 sl मा भूना Aor 3 sing let there not be—or lest there be
 The augment is omitted because of the मा । परिमेयपुरःसरैः ha-
 ving a moderate retinue—surrounded us it were by an army because
 of their especial halo of glory

38 sl चरमानौ being served, regaled सुखस्पर्शैः agreeable to the
 feeling शाल perfume & with the gum of the Sala tree वायुन by
 which the forest ranges were slightly shaken

39 sl मनोभिरामाः fem ac pl agrees with केका which means
 peacock a voice शृण्वन्तौ pres part nom dual of शृ । रय with
 heads by itself at the sound of the chariot wheels पङ्कज a peculiar
 tune thus,

मातो कच्छमुरच्छालुजिह्वादर्काप संस्पृशत् ।
 पङ्कजः मञ्जवत्त यन्मालमाल पङ्कजवति मृग ॥

40 sl परस्पर the similarity in each other's eyes चक्षुरौ .
 moved out of the way to a little distance मृग pairs of deer
 चक्षुः pres part nom dual of चक्ष पश्यति । शृण्वन्तौ with eyes
 fixed on the chariot

41 sl चक्षुः from their forming a line चितम्बाहू exhibiting
 pres part ins pl agreeing with चक्षुः । चक्षुः fem acc sing
 without तारणस्रजं a wreath over a girdle कण उत्तराजं sweet sound to

धवनस्यानुकूलत्वात्प्रार्थनासिद्धिशंसिनः ।

रज्जोभिस्तुरगोत्कीर्णैरस्यूटालकवेष्टनैः ॥ ४२ ॥

सरसोषरविन्दागां धीचिविक्षोभशीतलं ।

आमोदमुपजिघ्रन्तौ स्वनिःश्वासानुकारिणं ॥ ४३ ॥

ग्रामेष्वात्मविस्तृष्टेषु यूपचिह्नेषु यज्वनां ।

अमोघाः प्रतिगृह्णन्तावर्ष्यानुपदमाश्रियः ॥ ४४ ॥

द्वैयङ्गवीनमादाय घोषवृद्धानुपस्थितान् ।

नामधेयानि पृच्छन्तौ वन्द्यानां सार्गशाखिनां ॥ ४५ ॥

काप्यभिख्या तयोरसीद्भ्रजताः शुद्धवेपथ्याः ।

हिमनिमुक्तयोर्योगे चित्राचन्द्रमसोरिव ॥ ४६ ॥

उद्भ्रमन्ति with heads occasionally raised owing to the attractive appearance and sound of the cranes

42 st प्रार्थनासिद्धिप्रसन्न promoting fulfilment of desire, gen sing agrees with धवनस्य । तुरग raised up by the horses अस्यूट . untouched in the hair (the queen's) and the turband (the king's)

43 st धीचि . cooled by the dashing of the waves उपजिघ्रन्तौ pres part nom dual of जिघ्र् । स्वनिश्वास . imitating their own breath : e the perfume of the lotuses in the lakes was like that of their own breath

44 st आत्मनिष्ठ in villages granted by themselves Steuzler reads this ad ipsas conditas, taking विशिष्टेषु in the sense of अशिशेषेषु यूप . marked by the sacrificial stake प्रतिगृह्णन्तौ pres part nom dual of गृह्ण् accepting in turn अर्घ्यानुपद . after the reception of worship आश्रिय benedictions

45 st द्वैयङ्गवीन Ghee made of milk got from the cow the day before, : e quite fresh दशमो pres part nom dual asking the old milkmen 'मध्या' 'सद' 'सदा' 'मि' 'फ्रेश' 'गुह्य' 'ला' 'प्रासे' . the wild trees on the road

46. st कापि अनिर्वाद्या अनिष्टा मोमा Maltuath दशमे pres

तत्तद्भूमिपतिः पत्नैः दर्शयन्प्रियदर्शनः ।

अपि लङ्घितमध्वानं बुबुधे न बुधोपसः ॥ ४७ ॥

स दुष्प्रापयशाः प्रापदाश्रमं श्रान्तघाहनः ।

सायं संयमिनस्तस्य महपमहिषीसखः ॥ ४८ ॥

वनान्तरादुपावृत्तः समित्कुशफलाहरैः ।

पर्यमाणमदृश्याग्निप्रत्युद्यातैस्तपस्विभिः ॥ ४९ ॥

आकीर्णमृषिपत्नीनामटजुद्धाररोधिभिः ।

अपत्यैरिव नावारभागधेयोचितैर्मृगैः ॥ ५० ॥

part gen dual, गृहन्वपयो with clean garments, in candidis vestibus, Sten ler चित्रा like the beauty of chitra and the moon after passing the winter, s e the vernal full moon in Chaitra.

47 st पत्नैः dat sing दर्शयन् pres part causal of दृश् । अपि he did not know the way already passed, s e insensibly passed on अध्वान ac sing from अध्वन् अध्वः

48 st प्रापत् Aor 3 stug he got to the hermitage सयमिन gen sing of the ascetic महिषीसख the queen's friend or companion, s e the king, himself her aid de camp, not caring for any other attendant श्रान्तघाहन whose horses had been tired, दुष्प्रापयशा of a glory not easily obtainable

49 st समित्कुशफलाहरैः collecting sacrificial wood, fusa, and fruits, ins pl qualifying तपस्विभिः । पर्यमाण full of, qualifying शयन in the last sloka All the adjectives in the acc sing in this and the four following slokas qualify the same सदृश्याग्नि met in advance by their invisible sacrificial fire Atque quibus ignis, quem colebant, vix intuentibus obviam veniebat, Stenzler

50 st आकीर्णमृषिपत्नीनामटजुद्धार besieging the doors of the huts अपत्यैरिव like children नावार having portions allotted to them of grain

सेकान्ते मुनिकन्याभिस्तदक्षणे जिज्ञतदृक्षकं ।

विद्यासाय विहङ्गानामालवालाम्बुपायिनां ॥ ५१ ॥

आतपात्यथसंक्षिप्तनीवारासु निषादिभिः ।

मृगैर्वर्तितरोमन्यमुट्जाङ्गनभूमिषु ॥ ५२ ॥

अभ्युत्थिताग्निपिशुनैरतिथीनाश्रमोन्मुखान् ।

पुनानं पवनोद्धूतैर्धूमैराहतिगन्धिभिः ॥ ५३ ॥

अथ यन्तारमादिश्य धुर्यान्विश्रामयेत्ति सः ।

तामवारोहयत्पत्नीं रथादवततार च ॥ ५४ ॥

तन्ने कर्तुः कर्तव्यं न केनैव नृणां कर्तव्यं ।

यत्तु यत्तु यत्तु यत्तु यत्तु यत्तु यत्तु यत्तु

51 st सेकान्ते after watering तत in which the plants had been watered by the Rishis' slaughters the moment after watering आलवालाम्बु for raising confidence in the birds which drank the water of the basin encircling the plants विहङ्गानां moving in the sky—birds

52 st आतपात्यथ where on the decline of the sun, grain had been leaped, adj fem pl qualifying उट्जाङ्गनभूमिषु । निषादिभिः seated वर्तितरोमन्य where the deer had done their rumination

53 st अभ्युत्थिताग्नि By means of smoke indicating the flaming sacrificial fire पुनानं part proper form of पू १० १ पुनानि पुनीते purifying agreeing with आश्रमं in st 18 and governing अतिथीनाश्रमं guests आश्रमोन्मुखान् with faces turned toward the hermitage आहति by smoke of mixed with the smell of the offerings

54 st यन्तारं acc sing यन्तु charioteer धुर्यान् विश्रामय the king's order to the charioteer—"rest the yoked animals & horses चतारोहयत् helped his wife to descend from the chariot अदवततार descended, from अथ इ perf

55 st यथापथेन to / in accompaniment

किन्तु वध्यां तवैतस्यामहृष्टसदृशप्रजं ।

न मामवति सदीपा रत्नसूरपि मेदिनी ॥ ६५ ॥

नूनं मत्तः परं वंश्याः पिण्डविच्छेददर्शिनः ।

न प्रकामभुजः श्राद्धे स्वधासंग्रहतत्पराः ॥ ६६ ॥

मत्परं दुर्लभं मत्वा नूनमावर्जितं मया ।

पयः पूर्वैः स्वनिःश्वासैः कवोष्णमुपभुज्यते ॥ ६७ ॥

सोऽहमिज्याविशुद्धात्मा प्रजालोपनिमीलितः ।

प्रकाशयाप्रकाशय लोकालोक इवाचलः ॥ ६८ ॥

लोकान्तरसुखं पुण्यं तयोदानसमुद्भवम् ।

सन्ततिः शुद्धवंश्या हि परत्रेह च शर्मणे ॥ ६९ ॥

tinual, uninterrupted, predicated of मत्तः, १०१ pl वन to be निरपाद ह्येन sing qualifies मे ।

65 *st* अहृष्टसदृशप्रजं *one who has not seen his off-spring, the image of self—* प्रेमाम्पि समीपेन, *Sten ler* । *e* *sonless, qualifies क्त्वा चवति pleases रत्नस्य producing jewels*

66 *st* पिण्डविच्छेददर्शिनः *seeing that the PINDA will cease म प्रकामभुजं not eating with satisfaction स्वधासंग्रहतत्पराः anxious for the reception of oblations to the manes Continuo cibo fruenti cupidi, Sten ler*

67 *st* मया *Indeed part from मन । स्वनिःश्वासे by reason of their own breath, Mallinatha calls दुर्लभं, — e their sighs कवोष्णं like a worm पूर्वैः forefathers The manes of my forefathers drink my offerings of fresh water become lukewarm by their own sighs Sasurus tepesactam Sten ler*

68 *st* स्वधामिज्यायाः *sanctified by sacrifice, agrees with अहः प्रकाशय परिशीलित with e es elos १ down cut, by the cessation of off-spring सन्ततिः a mountain, enlightened by the sun on one म् de-3ut'ubrd' on the world or*

69 *st* शुद्धवंश्या *of a pure race The merit of self-d' nial and*

न्या-हीनं विनेतमीं कथं पश्यन्न दूयसे ।

सिक्तं स्वयमिव सेहादन्थमाश्रमवृक्षकं ॥ ७० ॥

असह्यपीडं भगवन्नृशमन्त्यमवेहि मे ।

अरुन्तुदमिवालानमनिर्वाणस्य दन्तिनः ॥ ७१ ॥

तस्मान्मुच्य यथा तात संविधातुं तथाहसि ।

इत्वाकूणां दुरापेयं त्वदधीना हि सिद्धयः ॥ ७२ ॥

इति विज्ञापितो राज्ञा ध्यानस्तिमितलोचनः ।

क्षणमात्रमपिस्तस्थौ सुप्तमीन इव शृङ्गः ॥ ७३ ॥

alms-giving procures felicity in another world, but offspring of a pure origin are for felicity both here and hereafter

70 st नद्यस्य instr sing has for its antecedent वृक्षकः । विनेत voc sing O my preceptor—my governor Notwithstanding the high authority of Mallinatha, whose reading here is विपन्न I have adopted the reading of the Calcutta edition of 1832 which, though generally incorrect, is in this place I think more accurate I can hardly believe Kalidasa would make Ling Dīlīpa address Vanshītha as his creator, when he was only his preceptor or spiritual governor—and the Ling also likens himself to the plants watered, but not created, by the Muni Stonor follows the Calcutta edition in his translation—*citae meae moderator*, but gives Mallinatha's reading in the text. दूरमे why are you not afflicted on seeing me? 4th conj दू । दन्त्य sterile

71 st अमह्यरोड of intolerable pain, agrees with अरु । अरुन्त्य the last debt, to forefathers, to beget sons अनेदि Imper 2nd sing अरुन्तुद afflicting the inmost part, : e tormenting आलानं the binding post अनिर्वाणस्य without washing—kept from the water

72 st त्वदधीना are dependent on thee विद्वय successes

73 st विज्ञापितं casual of ज्ञा past pass part addressed ध्यान ध्यानस्थिताद्यन with eyes closed in meditation एव past part of एव सपिति to sleep—still like a like whose fish are asleep

सोऽपश्यत्प्रणिधानेन सन्ततः स्तम्भकारणं ।

भावितात्मा भुवो भर्तुरयै नं प्रत्यवोधयत् ॥ ७४ ॥

पुरा शक्रमुपस्थाय तवोर्वीं प्रति वासवतः ।

आसीत्कल्पतरुच्छायामाश्रिता सुरभिः पथि ॥ ७५ ॥

धर्मलोपभयाद्राज्ञीमृतुज्ञातामिमां स्मरन् ।

प्रदक्षिणक्रियार्हायां तस्यां त्वं साधु नाचरः ॥ ७६ ॥

अवजानासि मां यस्मादतस्ते न भविष्यति ।

मत्प्रसूतिमनाराध्य प्रजेति त्वां शशाप सा ॥ ७७ ॥

स शापो न त्वया राजन्न च सारथिना श्रुतः ।

नदत्याकाशगङ्गायाः स्रोतस्युद्गामदिग्गजे ॥ ७८ ॥

74 sl प्रणिधानेन cerebral is according to rule पञ्चमोऽण of Mugdhabodha स्तम्भकारण cause of the impediment भर्तुं gen sing governs, भुवः and is governed by सन्तत । भावितात्मा pure in spirit

75 sl उपस्थाय Indeed part of स्था with prepos उप । उर्वीं प्रति Toward the earth वासवत fut part gen sing agrees with तव । सुरभिः the cow which grants every boon आसीत् Imperf of अस् ।

76 sl प्रदक्षिणक्रियार्हाया loc sing fem worthy of the honor of being gone round । नाचरः . 2nd sing Imperf Thou dost not perform the proper ceremony

77 sl अवजानासि 2nd sing present धा 9th conj जानाति Thou disregarded me मत्प्रसूति without worshipping me, child. प्रजा तेन shall not be off spring to thee

78 sl नदति loc part absolute with श्रुतम् । That curse was not heard by you or your charoteer since the stream of the ethereal Ganga was roaring with the elephants of the quarters let loose in it

ईषितं तद्वज्रानाद्द्विद्धि सार्गलमात्मनः ।

प्रतिवभाति हि श्रेयः पूज्यपूजाव्यतिक्रमः ॥ ७९ ॥

हविषे दीर्घसज्जम् सा चेदानोः प्रवेतसः ।

भुजङ्गपिहितद्वारं पातालमधितिष्ठति ॥ ८० ॥

सुतां तदीयां सुरभेः कृत्वा प्रतिनिधिं शुचिः ।

आराधय सपत्नीकः प्रीता कामदुषा-हि सा ॥

इति वादिन एवास्य हेतुराहुतिसाधनं ।

अनिन्द्या नन्दिनी नाम धेनुरावृते वनात् ॥ ८२ ॥

ललाटोदयमाभ्रमं पल्लवस्त्रिगधपाटला ।

विध्वती श्वेतरोमाङ्कं सन्धेव शशिनं नवं ॥ ८३ ॥

79 st ईषितं dead of चप ७ cony चाप्तेति, that which is desired निदि Imper 2nd sing विद् to know मातेले barred पूज्यपूजाव्यतिक्रम for the denial of worship to the worshipful obstructs one's welfare. Nam neglectio honoris erga eos, qui honore digni sunt precludit felicitatem Stenzler

80 st हविष दीर्घसज्जम् for the purpose of supplying clarified butter to Prachetas engaged in a long continued Sacrifice भुजङ्गपिहितद्वार whose door was covered with snakes

81 st सुरभेः gen sing governed by प्रतिनिधि । कामदुषा milk-ing desires—conferring boons when pleased सपत्नीक with your wife—you yourself and your wife propitiate her

82 st चापनिमाधने the source of offerings ; e the cow Nandini which supplied milk for the butter आवृते returned prop of Perf इतः ।

83 st ललाटोदय over the forehead चाभ्रमं a little curved भुजङ्गमिति ७ cony refers to ललाट पल्लवस्त्रिगधपाटला tender and reddish like a fresh leaf विध्वती pres part fem व विध्वतिः । शशिनं 'navagraha white hair mark सन्धेव like the evening having a new moon

भुवं कोष्णेन कुण्डोभी मेध्येनावभृथादपि ।
 प्रसवेणाभिर्वर्पन्ती वत्सालोकप्रवर्तिना ॥ ८४ ॥
 रजःकणैः खुरोद्भूतैः स्पृशद्भिर्गोचरन्तिकात् ।
 तीर्थभिषेकजां शुद्धिमादधाना महीक्षितः ॥ ८५ ॥
 तां पुण्यदर्शनां दृष्ट्वा निमित्तजस्रपोनिधिः ।
 योज्यमाशंसितावन्ध्यप्रार्थनं पुनरब्रवीत् ॥ ८६ ॥
 अदूरवर्तिनी सिद्धिं राजन्विगणयात्मनः ।
 उपस्थितेयं कल्याणी नाम्नि कीर्तित एव यत् ॥ ८७ ॥
 ब्रह्मदृष्टिरिमां शश्वदात्मानुगमनेन गां ।
 विद्यामभ्यसनेनेव प्रसादयितुमर्हसि ॥ ८८ ॥

84 st भुव the earth कण्ठ = कषाण likearm प्रसव by dis-
 charge of milk मध्येनावभृथादपि still more holy than the sacred ablu-
 tion वत्सालोकप्रवर्तिना which issued at the sight of the calf

85 st रज कणै by particles of dust खुरोद्भूतै raised by her
 hoofs गोचरेभिषेकजां produced by holy ablutions agrees with शुद्धि
 sanctity आदधाना imparting pres part prop form of आ दधानि ।
 गां touching the king's body from its contiguity महीक्षित gon-
 ing ruling the earth 'सि चपति to rule

86 st निमित्तज्ञ one who undertakes all cases । Omnia
 gnarus, Slen ter चाशंसि to have a r fees done for him, & c the
 king चाशंसन् whose desire would not be fruitless

87 st अदूर O king consider your success to be not distant
 नयि just as her name is mentioned

88 st ब्रह्मदृष्टि fringes of fruits &c दृष्ट्वा by your con-
 tinued service as learning is served by continual study

प्रस्थितायां प्रतिष्ठेयाः स्थितायां स्थितिमाचरेः ।

निंपणायां निपीदास्यां पीताम्भसि प्रिवेरपः ॥ ८१ ॥

वधूर्भक्तिमती चैनामर्चितामातपोवनात् ।

प्रयता प्रातरन्वेतु सायं प्रत्युद्भजेदपि ॥ ८० ॥

इत्याप्रसादादस्यास्त्वं परिचर्यापरो भव ।

अविघ्नस्तु ते स्वेयाः पितेव धुरि पुत्रिणां ॥ ८१ ॥

तथेति प्रतिजग्राह प्रीतिमान् सपरिग्रहः ।

आदेशं देशकालज्ञः शिष्यः शासितुरानतः ॥ ८२ ॥

अथ प्रदोषे दोषज्ञः संवेशाय विशीपतिं ॥ ८२ ॥

सूनुः सूनुतवाक सप्तुर्विसृजोदितयियं ॥ ८३ ॥

सूनुः सूनुतवाक

80 st प्रस्थिताया .sem loc sing on / er walking, you must walk, when she stands you must stand, when she sits you must sit, when she drinks water you must drink water निंपणाया past part निपद पीदति । प्रिवे potential 2nd sing पा पिबति । The cerebral sh in pratishtheltha and nishannayām and nishīda is according to Rulo नीक सुसुभ्यो Pavat 15 Mugdha

90 st आ तपोवनात् to the extremity of the hermitage प्रयता purified अन्वेतु Imper 3rd sing चनर रति । प्रत्युद्भजेत Pot 3rd .sing let the lady advance to receive her Illi obviam eat, Stenster

91 st आ प्रसादान् until her propitiation परिचर्यापर intent on service ज्ञेयः benedict 2nd sing धुरि before "May there be no obstruction to thee! Mayest thou stand as a father before or at the head of persons having good sons

62 st तथेति he accepted the instruction of his preceptor saying "even so" प्रीतिमान् pleased सपरिग्रह with his wife आनन loving past part of नम । देशकालज्ञ understanding places and seasons

93 st दापय learned अनेयाय for sleep : e for the king to

सत्यामपि तपःसिद्धौ नियमापेक्षया मुनिः ।

कल्पवित्कल्पयामास वन्यामेवास्य संविधां ॥ ८४ ॥

निर्दिष्टां कुलपतिना स पर्याशास्ता-

मध्यास्य प्रयत्नपरित्रहद्वितीयः । १५

तच्छिष्याध्ययननिवेदितावसानां,

संविष्टः कुशशयने निशां निनाय ॥ ८५ ॥

sleep विशाम्पति the lord of men सत्यमपि truthful and agree-
ble in speech. स्यात् governs the genitive स्युः the creator's son,
Vaushtha. विषमस्य gave force, dismiss, Stencher. उदितो of risen
good fortune.

94. st. नियमापेक्षया out of regard for the ordained ceremony.
परित्रह] accommodation. Though from the accomplishment of
his penances he could have done whatever he wished, yet out of
regard for the ceremony which the king was to perform, he sup-
plied him but with an eremite's accommodation.

95 st कुलपतिना by the patriarch i. e. the Muni पर्याशास्ता a
house of leaves, a hut. स्याम्य having subsisted, सधि and सान to
sit, 2nd. conj prop from सान सान् । वपन.. having his pure wife as
his second or companion. तच्छिष्यadj qualify first the night,
the latter part of which was passed by his (the Muni's)
disciples reading (the Veda). शयने having slept शयने 6 conj.
विना,

द्वितीय मुग्ः ।
 अथ प्रजानामधिपः प्रभाते *King*
 जायाप्रतिग्राहितगन्धमाल्यां ।

वेनाय पीतप्रतिबद्धवत्सां
 यशोधनेन येनमृषेर्ममोच ॥ १ ॥

तस्याः सुरन्यासपवित्रपांशु-
 मपांशुलानां धुरि कोत्तनीया ।
 माग मनुष्येश्वरधर्मापत्नी

श्रुतेरिवाश्रुं स्मृतिरन्वगच्छत ॥ २ ॥
 निवर्त्य राजा दयितां दयालु-

स्तां सैरमेयीं सुरभिर्यशोभिः ।
 पयोधरीभूतचतुःसमुद्रां

जुगोप गोरूपधरामिवोर्वी ॥ ३ ॥

1 at जायाप्रतिग्राहितगन्धमाल्याः adj. qualifying वेनु which had been made to accept perfumes and garlands by means of his wife (the queen) वनाय for the forest ; e for going to the forest पीतप्रतिबद्धवत्साः agrees with वेनु whose calf had been fed and tied again पीत past part of पा पिबति । यशोधनेन to whom glory was his treasure, : e the king, मुग्मोच perf. मुग्मुचति मुग्म ।

2 at सुरन्यासपवित्रपाद्य agrees with माग whose dust was sanctified by the strokes of her hoofs कपांशुलानां धुरि celebrated before or above all chaste women, refers to मनुष्येश्वरधर्मापत्नी, the lawful wife of the lord of men श्रुतेरिव as the Smṛiti follows the sense or ideas of the Śruti or Veda कश्चिच्छत Impf कश्चु + शत to go after.

3 at निवर्त्य having made his wife return back . Indec part causal नि + वृत् + वनेते । सैरमेयीं patronymic, daughter of Surabhi सुरभि locally मेघपथरी the earth, as it were, assuming the fr- of a cow.

सत्यामपि तपःसिद्धौ नियमापेक्षया मुनिः ।

कल्पवित्कल्पयामास वन्यामेवास्य संविधां ॥ ८४ ॥

निर्दिष्टां कुलपतिना स पर्योशात्ता-

मथ्यास्य म्रयतुपरियहद्वितीयः ।

तच्छिष्याध्ययननिवेदितावसानां,

संविष्टः कुशशयने निशां निनाय ॥ ८५ ॥

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plied him but with an eremite's accommodation

95 st कुलपतिना by the patriarchs & the Muni पत्नेयत्ता a
house of leaves a hat अथाभ्य हरिण्युः शिष्यान्, अथि and अथि to
sit, 2nd conj prop from अथ अथि इत्यन्तः, हरिण्युः his pure wife as
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the latter part of which was passed by his (the Muni's)
disciple's reading (the Veda) अथह हरिण्युः १/१ अथि 6 conj
अथि.

५ - ५ - - ५ - ५ -
 द्वितीय. मुगं ।
 अथ प्रजानामधिपः प्रभाते

जायाप्रतिग्राहितगन्धमाल्यां ।

वेनाय पीतप्रतिबद्धवत्सां

यशोधनेन धेनुमुषेसुमोच ॥ १ ॥

तस्याः खुरन्यासपवित्रपांशु-

मपांशुत्तानां धुरि कीर्तनीया-

माग मनुष्येश्वरधर्मापत्नी

श्रुतेरिवाश्रिं स्मृतिरन्वगच्छत ॥ २ ॥

निवर्त्य राजा दयितां दयालु-

स्तां सौरभेयो सुरभिर्यशोभिः ।

पयोधरीभूतचतुःसमुद्रां

जुगोप गोरूपधरामिवोर्वी ॥ ३ ॥

1 st. जायाप्रतिग्राहितगन्धमाल्यां adj. qualifying धेनु which had been made to accept perfumes and garlands by means of his wife (the queen) चनाश for the forest : e for going to the forest पीतप्रतिबद्धवत्सां agrees with धेनु whose calf had been fed and tied again पीत past part of पा पिबति । यशोधनेन to whom glory was his treasure, : e the king, सुमोच perf मुंश मुचति मुक्त ।

2 st. खुरन्यासपवित्रपांशु- agrees with माग whose dust was sanctified by the strokes of her hoofs चपांशुत्तानां धुरि .celebrated before or above all chaste women, refers to मनुष्येश्वरधर्मापत्नी .the lawful wife of the lord of men श्रुतेरिव as the Smritis follows the sense or ideas of the Sruti or Veda अन्वगच्छत Impl चनु + गच्छ् to go after.

3 st निवर्त्य having made his wife return back . Indec part राजा वि + इत् वर्तते : सौरभेयी patronymic, daughter of Surabhi सुरभि lucely नोदधरिः . the earth, as it were, assuming the fr-

व्रताय तेनानुचरेण धेना
 न्येधि श्रेयोऽप्यनुयायिवर्गः ।
 न चोन्यतस्तस्य शरीररक्षा
 स्वर्वायगुप्ता हि मनाः प्रकृतिः ॥ ४ ॥
 आस्वादवृद्धिः कृषलेक्षणानां
 कारुण्यनेदशनिवारणेथ ।
 अव्याहृतिः स्वैरगतैः स तस्याः
 सम्राट् समाराधनतत्परोऽभूत् ॥ ५ ॥
 स्थितः स्थितामुच्चलितः प्रयातां
 निषेदुपीमासनबन्धधीरः ।
 त्रलाभिलापी जलमाददानां
 छायेव तां भूपतिरन्वगच्छत् ॥ ६ ॥

स न्यस्तचिह्नमपि राजलुप्तो
 तेजैविशेषानुमितां दधानः ।
 आसीदन्नाविष्कृतदानराजि-
 रन्तर्मदावस्य इव द्विपेन्द्रः ॥ ७ ॥
 लताप्रतानोद्ग्रथितैः स केशै-
 रधिज्यधन्वा विचचार दावं ।
 रथापदेशान्मुनिहोमधेनो-
 वन्वान्विनेष्यन्निव दुष्टसत्वान् ॥ ८ ॥
 विसृष्टपार्श्वानुचरस्य तस्य
 पार्श्वद्रुमाः पाशभृता समस्य ।
 उदीरयामासुरिदोन्नदाना-
 माश्लोकशब्दं वयसां विरावैः ॥ ९ ॥

7 st मल his royal fortune though bereft of its vigour तेजो ..
 but inferable from his peculiar splendour च्छानविष्कृत. like an ele-
 phant the marks of whose fury had not yet become manifest
 रन्तर्मदावसा the state of fury being within

8 st लता his hair wreathed with curled fibres of creepers
 अधिज्यधन्वा having his bow stringed दावं forest रथा as if under
 show of protecting the Muni's cow विनेष्यन् about to tame the rax-
 nous wild animals, not but part of विने नयति निजाय भेत ।

9 st विसृष्ट of him who had left behind his attendant follow-
 ers पार्श्वद्रुमा Instr sing, equal to Varuna उदीरयामासु Per-
 cuss of दूर दूते 2 cony prop expressed, celebrated, agrees with
 मम पार्श्वद्रुमा । उन्नदानं elated, agrees with वयसा gen pl birds
 आश्लोकशब्दं अश्लोक । विरावै noise As if the trees cheered the
 king by the shouts of their birds

व्रताय तेनानुचरेण धेना
 न्यपेधि शेषोऽप्यनुयायिवर्गः ।
 चोन्यतस्तस्य शरीररक्षा
 स्ववीर्यगुप्ता हि मनोः प्रकृतिः ॥ ४ ॥
 प्रास्वादवद्भिः कृवलैस्तृणानां
 कण्डयनेदशनिवारणेश्च ।
 प्रव्याह्वैः स्वैरगतैः स तस्याः
 सम्राट् समाराधनतत्परोऽभूत् ॥ ५ ॥
 स्थंतः स्थितामुच्चलितः प्रयातां
 निषेदुपीमासनवन्धधीरः ।
 जलाभिलापी जलमाददानां
 छायेव तां भूपतिरन्वगच्छत् ॥ ६ ॥

स न्यस्तचिह्नमपि राज्ञुक्षीं^७
 तेजोविशेषानुमितां दधानः ।
 आसीदन्नाविकृतदानराजि-
 रन्तर्मदावस्थ इव द्विपेन्द्रः ॥ ७ ॥
 लताप्रतानोद्ग्रथितैः स केशै-
 रधिज्यधन्या विचचार दावं ।
 रक्षापदेशान्मुनिहोमधेना-
 वन्यान्विनेष्यन्निव दुष्टसत्वान् ॥ ८ ॥
 विसृष्टपार्श्वानुचरस्य तस्य
 पार्श्वद्रुमाः पाशभृता समस्य ।
 उदीरयामासुरिवोन्मदाना-
 मालोकशब्दं वयसां विरावैः ॥ ९ ॥

7 st न्यस्त his royal fortune the igh bereft of its sig is तेजो .
 but 1 sferable from his peculiar splendour अनाविकृत like an ele-
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8 st मुना his hair revealed with curled fibres of creepers
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 आलोकशब्द-वयसां । विरावैः noise As if the trees cheered the
 king by the shouts of their birds

मरुत्प्रयुक्ताश्च मरुत्सखाभं

तमर्च्यमारादभिवर्तमानं ।

अवाकिरन् वालसताः प्रसूनै-

राचारलाजैरिव पौरकन्याः ॥ १० ॥

धनुर्मृताऽप्यस्य दयार्द्रभाव-

माख्यातमन्तःकरणैर्विशङ्कैः ।

विलोकयन्त्यो वपुरापुरक्षणां

प्रकामविस्तारफलं हरिण्यः ॥ ११ ॥

स कीचकैर्मारुतपूर्णरन्ध्रैः

कूजद्विरापादितवंशकृत्यं ।

शुश्राव कुञ्जेषु यशः स्वमुच्चै-

रुज्ञोयमानं वनदेवताभिः ॥ १२ ॥

10 st सवत affected shaken by the wind : e the young creepers मरुत्सखाभं *shinu g like fire, igni similem, Steuzler, i e the king* म अर्च्यं *him the adorable*, आरात् near अवाकिरन् *showered* Impf of कृ किरति ० conj आचार the young creepers *showered flowers on him like the damsels of the city showering fried grain* (८५३)

11 st धनुर्मृतं *gun sing holding a bow* भवत् from अ विभक्ति । दया *disposition softened by pity* आख्यात indicating agrees with वपुः । विशङ्कैः *fearless* विलोकयन्त्य agrees with हरिण्य which is the subject of this shloka and belongs to the verb श्रापु perf 3rd pl of श्राप, आश्रोति, got अस्ता *gun pl of अस्ति eyes* प्रकाम the fruit of *avidely opening the eyes*

12 st कीचकैः *rattling bamboos* सवत . with hollows filled the wind कूजद्वि । *rounding*, agrees with कीचकैः । आपादितं *do-duty as flutes* स *his own fame or glory* उज्ञोयमानं *being hunted pres part pass ३*)

पृक्तस्तुपारैर्गिरिनिर्झराणा-
मनोकहाकम्पितपुष्पगन्धी ।

तमातपज्ञान्तमनातपत्र-

माचारपूतं पवनः सिधेवे ॥ १३ ॥

शशाम दृष्ट्यापि विना द्याग्नि-

रासीद्विशेषा फलपुष्पदृष्टिः ।

जनं न सत्त्वेषधिको बवाधे

तस्मिन् वनं गोप्तारि गाहमाने ॥ १४ ॥

सञ्चारपूतानि दिगन्तराणि

शत्वा दिनान्ते निलयाय गन्तुं ।

प्रचक्रमे पल्लवरागताम्ना

प्रभा पतङ्गस्य मुनेश्च धेनुः ॥ १५ ॥

13 st. पृक्त saturated, from पृच पृक्तति agrees with पवन । तुपारै-
...small drops of mountain streams. अनेकच tree The wind
charged with watery particles and scented by flowers of trees
gently shaken by itself regaled him. क्षानप ..exhausted by the
sun क्षान्त from क्षम. । अनातपत्र without an umbrella सिधेवे perf
of सेव prop series.

14 st शशाम ceased, was quenched, from शम शाम्यति agrees
with nom द्याग्नि forest fire. विशेषा abundant refers to फलपुष्प-
दृष्टि the increase of fruits and flowers मत्त्वेषु among animals अधिक
the strong न बवाधे did not injure अन्न the meal गोप्तारि loc sing. of
गोप्तृ, गोप्त the protector गहमाने pres part loc absolute, having
entered the forest

15 st The light of the sun, copper-red like new leaves, and the
Mam's cow, after having by their rambles sanctified the spaces in-
tervening between the cardinal points began at the close of day to

तां देवतापित्रतिथिक्रियार्था-

मन्वक् ययौ मध्यमलोकपालः ।

बभौ च सा तेन सतां मतेन ।

अद्भेव साक्षाद्विधिनेोपपन्ना ॥ १६ ॥

स पत्न्यलोत्तीर्णवराहयूथा-

न्यावासवृक्षोन्मुखवर्हिणानि ।

ययौ मृगाध्यासितशाद्वलानि

श्यामायमानानि वनानि पश्यन् ॥ १७ ॥

आपीनभारोद्धहनप्रयत्ना-

द्वाष्टिगुरुत्वाद्दमुषो नरेन्द्रः ।

उभावलञ्चक्रतुरञ्चिताभ्यां

तपोवनावृत्तिपथं गताभ्यां ॥ १८ ॥

go homeward प्रचक्रन् perf of क्रञ्च which takes proper form with
प्र । प्रापादारम्भे स इह Mugdhabodha पतरस्य of the sun

16 sl देवता qualifies तां the cow which was needed for duties
to gods, manes, and guests—the milk being used in sacrifices,
shrads, and hospitality, पित्रनिशि—पित्र+पित्रिनिशि; आम्बु following
governs तां । मन्वक् the ruler of the middle world i. e. the earth
वयैव the cow shone in the company of the king, तस्यैव
accompanied by visible ordinances

17 sl The compounds neut pl all qualify वनानि । पश्यन् .
in which the herds of swine had got out of the ponds returning
home आवास in which the peacocks were turning toward their
lodging trees मम in which was green grass the habitation of
deer स ययौ पश्यन् he went on beholding the forests thus described

18 sl आपीन from the labour of carrying the burden of the
udders इष्टि a cow that has calved but once दमुषु her, sing of

वशिष्ठधेनोरनुयायिनं त्र-

मावर्तमानं वनिता वनान्तात् ।

पपौ निमेषाल्लसपद्मपंक्ति-

रूपोपिताभ्यामिव लोचनाभ्यां ॥ १९ ॥

पुरस्कृता वर्त्मनि पार्थिवेन

प्रत्युज्जता पार्थिवधर्मपत्न्या ।

तदन्तरे सा विरराज धेनु-

र्दिनक्षपामध्यगतेव सन्ध्या ॥ २० ॥

प्रदक्षिणीकृत्य पयस्विनीं तां

सुदक्षिणा साक्षतपात्रहस्ता ।

प्रणम्य चानर्च विशालमस्याः

शृङ्गान्तरं द्वारमिवार्थसिद्धेः ॥ २१ ॥

वपुष neut and the king, owing to the weight of the body
अचिन्ताभ्यां वनाभ्यां dual, by handsome gait adorned the way to the
hermitage

19 *sl* निमेष *the row of whose eye lashes were slow in twinkling*
ling ; *e* the queen was so intent on having a continual look at
the king returning from the forests following the cow that she
kept her eyes wide open, scarcely twinkling उपापिताभ्यां with
eyes fasting as it were, अथ अदित from अथ the e is changed into u
in the past part as also in उवास उवात् उविता । पपौ drank, *e*
looked on *जा, u वाक गुं वापुषां अथ अथ*

20 *sl* पुरस्कृता placed in front, *e* followed by the king प्रत्यु-
ज्जता met in advance by the queen तदन्तरे the cow in the inter-
vening space, *e* between the king and the queen looked like the
evening between the day and the night विरराज perf राज ।

21 *sl* प्रदक्षिणीकृत्य Sudakshina having gone round keeping the

वत्सोत्सुकापि स्तिमिता सपर्यां
 प्रत्यग्रहीत्सेति ननन्दतुस्तौ ।
 भक्त्योपपन्नेषु हि तद्विधानां
 प्रसादचिह्नानि पुरःफलानि ॥ २२ ॥
 गुरोः सदारस्य निपीड्य पादौ
 समाप्य सान्ध्यं च विधिं दिलीपः ।
 दौहावसाने पुनरेव दोग्ध्रीं
 भेजे भुजोच्छिन्नरिपुर्निषणां ॥ २३ ॥

cow on the right चाचतवानइसा having in hand a plate containing grain चावर्च worshipped, perf of चर्च Verbs with initial च and final double consonant, as well as the verb चर to overspread and those with initial च have चान instead of reduplicating in the perf ॐ parat Mugdhabodha दृष्टान्तर the space between the two horns दारं .the door as it were of the accomplishment of her object.

22 st वत्सोत्सुका anxious for her calf स्तिमिता still, quiet सपर्यां .accepted the worship सद्विधानं constituted like it, animals like it Mallanatha says, मद्मनामित्यर्थे I think however Kalidas simply meant that when irrational animals such as the Muni's cow exhibit signs of favor to those who worship them in faith, they are auspicious signs of the worshipper's success being at hand भक्त्योपपन्नेषु connected with faith, devoted पुरफलानि having fruits or success in front or near at hand

23 st सदारस्य with his wife गुण संगः e having grasped the feet of the Guru and of his wife चाव्यं विधिं having finished the evening ceremonial दौहावसाने when milking was over दोग्ध्रीं fem of दोग्ध्रिदोग्धि the milker, e the giver of milk, the cow भुज . the king, whose enemy had been destroyed by his arm. वचनं past part नि + मद् sitting

तामन्तिकन्यस्तवलिप्रदीपा-

मन्वास्य गोप्ता गृहिणीसहायः ।

क्रमेण सुप्तमनु संविवेश

सुप्तोत्थितां प्रातरनूदतिष्ठत् ॥ २४ ॥

द्रव्यं व्रतं धारयतः प्रजार्थं

समं महिष्या महनीयकीर्तेः ।

सप्त व्यतीयुस्त्रिगुणानि तस्य

दिनानि दीनादरशोचितस्य ॥ २५ ॥

अन्धेद्युरात्मानुचरस्य भावं

जिज्ञासमाना मुनिहोमधेनुः ।

गङ्गाप्रपातान्त्रिरूढशर्ष्यं

गौरीगुरोर्गङ्गरमाविवेश ॥ २६ ॥

24 st अन्तिक near whom offerings and lamps had been placed : o the cow मन्वास्य indeed part अनु याग having sat after the cow गृहिणी in company with his wife संविवेश slept after the cow had gradually fallen asleep, परं सुप्तोत्थितां अनु after the cow had got up from sleep, उदतिष्ठत् he got up उत्स्था Imperf

25 st धारयत pres part. gen sing causal of धृ । महनीयकीर्तेः of honourable fame प्रजाय for offspring समे with the queen सप्त thrice seven days passed दीन who was wont to revere the helpless

26 st अन्यद्युः another day, the 22nd day अत्र the mention जिज्ञासमाना देविद pres part prop ज्ञा to know—with a view to try her follower's intention गङ्गा in which fresh grass had grown near the fall of the Ganga गौरी of the father of Gauri—the Himālayā

सा दुष्प्रधर्पा मनसापि हिंस्रै-

रित्यद्रिशोभाप्रहितेक्षणेन ।

अलक्षिताभ्युत्पत्तना नृपेण .

प्रसह्य सिंहः किल तां चकर्ष ॥ २७ ॥

तदीयमाक्रन्दितमार्त्तसाधो-

गुहानिबद्धप्रतिशब्ददीर्घे ।

रश्मिषिवादाय नगेन्द्रसक्तां

निवर्त्तयामास नृपस्य दृष्टिं ॥ २८ ॥

स पाटलायां गवि तस्थिवांसं

धनुर्धरः केसरिणं ददर्श

अधित्यकायामिव धातुमय्यां

लोधद्रुमं सानुमतः प्रफुल्लं ॥ २९ ॥

27 st दुष्प्रधर्पा not capable of being attacked अद्रि whose eye was cast on the beauty of the mountain, प्रहित past part of हि ; अलक्षिताभ्युत्पत्तना whose irruption was unnoticed by the king प्रसह्य suddenly चकर्ष perf of कर्ष seized

28 st तदीय . her (the cow's) cries गुहा . which from the cave become louder by the echo आर्त्तसाधो the reliever of the distressed, गण संग qualifies चपह्य । रश्मिषु as if drawing by reins निवर्त्तयामास turned, नगेन्द्र . the king's eye which had been fixed on the chief of mountains चक्त्वा past part fem of चञ्ज पञ्जति

29 st पाटलायां red तस्थिवांस perf part mas acc संग of स्था । अधित्यकायां on the high land धातुमय्या of red chalk सानुमत having a summit, a mountain. The king holding a bow saw the lion on the red cow like a lodh tree flourishing on a mountain
' high land of red chalk

ततो मृगेन्द्रस्य मृगेन्द्रगामी ;

वधाय वध्यस्य शरं प्ररथ्यः ।

जाताभिपङ्क्तो नृपतिर्निपङ्क्तः-३०

दुहर्तुमैच्छत्प्रसभोद्धृत्तारिः ॥ ३० ॥

वामेतरस्तस्य करः प्रहर्तु-

र्नखप्रभाभूपितकङ्कपचे ।

सक्ताङ्गुलिः सायकपुंख एव ।

चिचार्यितारम्भ इवावतस्थे ॥ ३१ ॥

बाहुप्रतिष्ठम्भविद्वद्धमन्यु-

रभ्यर्णमागस्कृतमसृशद्विः ।

राजा स्वतेजोभिरदह्यतान्त-

र्भोगीव मन्त्रीपधिरुद्धवीर्यः ॥ ३२ ॥

30 st मृगेन्द्रस्य of the lion मृगेन्द्रगामी having paces like a lion's, he king वध्यस्य fit to be killed जाताभिपङ्क्त thus foiled, its circumventus, Stenzler निपङ्क्त from the quiver: उद्धर्तु to pull out, governs शरः . रथ्यत् wished Imperf of रथ रथति । प्रसभोद्धृत्तारि by whom the enemy was forcibly plucked out

31 st वामेतर other than the left—the right प्रहर्तु of the striker, gen sing of प्रहर्ते, प्रहर्ता from हृ-परति । नच . in which the feather of the heron attached to the arrow was ornamented by the splendor of his nails, qualifies सायकपुंख the feathered part of the arrow पञ्च . whose fingers were fixed to it, qualifies करः । चिच . stopped motionless as if the effort of pulling the arrow was itself a pictorial representation The king on attempting to pull out an arrow from the quiver suddenly felt his right hand, as it were, paralysed and motionless like a pitaro

32 st बाहु with increased rage at his arm being restrained अश्रुत्तः near बाहुः कृत the guilty person अश्रुत्तः pres part instr

तमार्यगृह्यं निगृहीतधेनु

मनुष्यवाचा मनुवंशकेतुं ।

विस्माययन् विस्मितमात्मदन्तौ•

सिंहोरुसत्त्वं निजगाद सिंहः ॥ ३३ ॥

अलं महीपाल तव श्रमेण

प्रयुक्तमथस्त्रमितो वृथा स्वात् ।

न पादपोन्मूलनशक्तिरंहः

शिलोच्चये मूर्च्छति मारुतस्य ॥ ३४ ॥

कैलासगौरं वृषमारुरुक्षोः

पादारपणानुग्रहपूतपृष्ठं ।

अवेहि मां किङ्करमष्टमूर्तेः

कुम्भोदरं नाम निकुम्भमित्रं ॥ ३५ ॥

pl agrees with हनेजोभि । अदृष्टत अन्तर pass Imperf the kin,
burnt within himself by his own fiery energy which could not touch
or spend itself on the guilty person though close by भेरीव . lit
a snake whose energy has been restrained by mantras and drugs

33 sl आर्यगृह्यं acceptable to the noble Asia, though origi-
nally a proper name, became afterwards a common noun in the
language निगृहीत...ly whom the cow was seized मनुष्य ..d
means of human language मनु . the standard of Manu's race
विस्माययन् causing him to wonder, surprising him विस्मित ..al
ready wondering at his own state of the right hand's paralysis
विशेष of a lion-like noble disposition.

34 sl अस्त्र governs श्रमेण O king away with your labor एत
here, in mo. Though the weapon were fixed in me it would be
fruitless एव velocity The velocity of wind capable of uprooting
a tree, avails nothing against a mountain

35 sl कैलास...winto like mount Kailasa आरुहवा of him desire

अमुं पूरः पश्यसि देवदारुं
 पुत्रीकृतोऽसौ वृषभध्वजेन ।
 यो हेमकुम्भस्तननिःसृतानां
 स्कन्दस्य मातुः पयसां रसजः ॥ ३६ ॥
 कण्डूयमानेन कटं कदाचिद्
 वन्यद्विपेनोन्मथिता त्वगस्य ।
 अद्यैनमद्रेस्तनया शुशोच
 सेनान्यमालीढमिवासुरास्त्रैः ॥ ३७ ॥
 तदाप्रभृत्येव वनद्विपानां
 चासार्यमस्मिन्नहमद्रिकुक्षौ ।
 व्यापारितः शूलभृता विधाय
 सिंहत्वमङ्गागतसत्त्वृत्ति ॥ ३८ ॥

*of ruling the bull, dead god sing of वरु, रोहित, रोह, कण्डू । अवेदि
 know me to be a servant of the eight formed Siva पादापेण whose
 back has been hallowed by the casting of his feet*

*/ 36 of अमुं acc sing of अदृष्टं चण्डो । पुत्रीकृतं made into a son,
 adopted स्कन्दस्य of Skanda, son of Siva रसजः as concerned with
 the taste of Skanda's mother's milk, or water poured by her*

*/ 37 of कण्डूयमानेन scratching the temples उन्मथिता its (the
 tree's) bark was peeled off by a wild elephant अद्य . The daughter
 of the mountain bewailed it, सेनान्य as of the divine general Skan-
 da was himself wounded by the weapons of Asuras चालीढ past
 pass part. of लिङ् लृटि 2 conj to लक्ष*

*/ 38 of वदत्यभिति from that time, चालीढ for exciting terror in
 wild elephants, अद्रिकुक्षौः to this mountain come, व्यापारित
 vted, प्रलभता by the holder of the spear, Siva विधाय turned
 I on अदृष्टं हेतुः on animals found at hand*

तस्यासमेपा क्षुधितस्य तृप्त्यै
 प्रदिष्टकाला परमेश्वरेण ।
 उपस्थिता शोणितपारणा मे
 सुरद्विपश्चान्द्रमसी सुधेव ॥ ३८ ॥
 स त्वं निवर्तस्व विहाय सज्जां
 गुरोर्भवान् दर्शितशिष्यभक्तिः ।
 शस्त्रेण रक्ष्यं यदशक्वरक्षं
 न तद्यशः शस्त्रभृतां क्षिणोति ॥ ४० ॥
 इति प्रगल्भं पुरुषाधिराजो
 मृगाधिराजस्य वचो निशम्य ।
 प्रत्याहतास्त्रो गिरिशप्रभावात्
 आत्मन्यवज्ञां शिथिलीचकार ॥ ४१ ॥

39 st चसे ample दृष्टौ for satisfaction, dat sing प्रदिष्टकाला fem
 arrived at the time appointed by Parameswara or Siva शोणित-
 पारणा a blood feast after my fast, 1 e the cow. सुरद्विप as the
 lunar neelar is to the enemy of the gods, Rāhu, who is supposed to
 engulf the moon at her full when an eclipse takes place

40 ● निशम्य deest, imp 2nd sing prop of नि श्रु) शिथिलीचकार
 giving up indeed part. शि वा जयति, जयिष्य, जयति, जीव, विद्या ।
 दर्शितशिष्यभक्ति by whom a disciple's devotion to his guru has been
 exhibited दर्शित causal रक्ष्यं that which is protected by arms
 अशक्वरक्ष incapable of protection If the thing to be protected by
 arms is impossible of protection, then its loss does not affect the
 armed protector's reputation विनोति 5 conj from वि ।

41 st चक्षुः bold neut agrees with चक्षुः शिथिलीचकार having heard
 वदा his arms being hindered, शिथिल *by reason of the power of
 the mountain resident, Siva शिथिलीचकार to lie down.
 चक्षुः ceased from his contempt of self, 1 e his self reproach

प्रत्यत्रवीचैनमिषुप्रयोगे

तत्पूर्वभङ्गे वितथप्रयत्नः ।

जडीकृतस्वाम्बकवीक्षितेन

वज्रं मुमुक्षन्निव वज्रपाणिः ॥ ४२ ॥

संरुद्धचेष्टस्य भृगेन्द्र कामं

हास्यं वचस्तद्यदहं विवक्षुः ।

अन्तर्गतं प्राणभृतां हि वेद

सर्वं भवान् भावमतोऽभिधास्ये ॥ ४३ ॥

मान्यः स मे स्यावरजङ्गमानां

सर्गस्थितिप्रत्यवहारहेतुः ।

गुरोरपीदं धनमाहिताग्ने

र्नश्यत्पुरस्तादनुपेक्षणीयं ॥ ४४ ॥

42 st. दृष्टयत्ने in the use of the arrow तत्, now hindered for the first time वितथ frustrated in his labor जडीकृत become motionless चाम्बक .at the sight of the three-eyed, Siva मुमुक्षन् wishing, or about to discharge, dead pres. part of मुच । वज्रपाणि in whose hand is the thunderbolt, Indra प्रत्यत्रवीचं प्रति इ Impf answered.

43 st. संरुद्धचेष्टा whose effort is restrained विवक्षु about to speak, dead from वच वक्ति, उवाच, उक्त । यद your highness knoweth the inward sentiments of living beings 2nd conj pres 3rd sing of विद् । अभिधास्ये I will speak 2nd fut prop of वक्ति ध

44 st. स्यात्वर still, motionless, the inanimate creation, from स्या । अहम् frequent of अह constantly moving, animated creatures सर्वं the cause of the creation, continuance, and destruction आहिताग्ने possessor of this sacred fire मयात् ३ conj pres. part . वय, मयात् । अनुपेक्षणीय not to be disregarded Your master the creator &c of all things is revered by me, but, still, if this creature of my pre-

स त्वं मदीयेन शरीरवृत्तिं

देहेन निर्वर्तयितुं प्रसीद ।

दिनावसानोत्सुकबालवत्सा

विसृज्यतां घेनुरियं महर्षेः ॥ ४५ ॥

अथान्धकारं गिरिगह्वराणां

दंष्ट्रामयूखैः शकलानि कूर्वन् ।

भूयः स भूतेश्वरपार्श्ववर्ती

किञ्चिद्विहस्यार्थपतिं वभाषे ॥ ४६ ॥

एकातपत्रं जगतः प्रभुत्वं

नवं वयः कान्तमिदं वपुश्च ।

अल्पस्य हेतोर्वहु हातुमिच्छन्

विचारमूढः प्रतिभासि मे त्वं ॥ ४७ ॥

ceptor which yields him the means of sacrifice perish in my presence, it is a matter not to be overlooked

45 *st* मदीयेन *mine*, agrees with देहेन । शरीरवृत्तिं *the sustenance of your body* निर्वर्तयितुं *please to manage* दिन *whose young calf will be anxious for it at the close of day* विसृज्यतां...*let this cow be released*

46 *st* दंष्ट्रामयूखैः *by the brightness of his tusks* शकलानि कुशेन *turning the darkness of the mountain caves into pieces—i. e., dissipating it.* भूतेश्वर. *the attendant of Siva, smiling, said to the lord of wealth, the king*

47 *st* एकातपत्रं *of one umbrella, the dominion of the whole world* हातुं *inf of हा to give up* विचार . *stupid in counsel, inconsiderate* Desiring for a small matter to give up so much *i. e. the sole dominion of the world, your youthful life, and this handsome body, you appear to me to be stupid in counsel*
past मुच मुचति ।

भूतानुकम्पा तव चेदियं गौ-

रेका भवेत्स्वस्तिमती त्वदन्ते ।

जीवन् पुनः श्वदुपस्रवेभ्यः

प्रजाः प्रजानाथ पितेव पासि ॥ ४८ ॥

अथैकधेनोरपराधचण्डात्

गुरोः क्षशानुप्रतिमादिभेषि ।

शक्योऽस्य मन्द्युर्भवता विनेतुं

गाः कौटिशः स्पर्शयता घटोभीः ॥ ४९ ॥

तद्रक्ष कल्याणपरम्पराणां

भोक्तारमूर्जस्वलात्मदेहं ।

महीतलस्पर्शनमात्रभिन्न-

मृद्धं हि राज्यं पद्मैन्द्रमाहुः ॥ ५० ॥

48 st. भूतानुकम्पा *compassion for creatures* स्वस्तिमती *being in health*, will be alone. स्वदन्ते *on your end, i e destruction* श्वदन्त always. श्वदन्तेभ्य *from troubles*. पासि *thou protectest* your subjects like a father, from पा पासि ।

49. st. एकधेनोः *one-cowd*, the muni, अपराधचण्डात् *enraged for your default* in protecting the cow क्षशानु. *fire-shaped*, furious विभेषि *thou fearest* from भी विभेषि 3rd conj. मन्द्युः *anger* विनेतुं *to be appeased*; the same form of the infinitive may be both active and passive in Sanscrit. His anger can be appeased by you, giving him crores of cows in return

50. st. कल्याण...*of successive blessings*. भोक्तारं *the enjoyer*, 7 conj. from भुज् भुजति भुङ्क्ते। कर्जस्वलां *endowed with strength*. महीतल *...only differing because of contact with the earth* स्व great *रन्दे* the position of Indra.

एतावदुक्त्वा विरते मृगेन्द्रे
 प्रतिस्वनेनास्य गुहागतेन ।
 शिलोच्चयोऽपि क्षितिपालमुच्चैः ।
 प्रीत्या तमेवार्थमभाषतेव ॥ ५१ ॥
 निशम्य देवानुचरस्य वाचं
 मनुष्यदेवः पुनरप्युवाच ।
 धेन्वा तदध्यासितकातराक्ष्या
 निरीक्ष्यमाणः सुतरां दयालुः ॥ ५२ ॥
 क्षतात् किल चायत इत्युदग्रः
 क्ष्वस्य शब्दो भुवनेषु रुढः
 राज्येन किं तद्विपरीतवृत्तेः
 प्राणैरुपकोशमलीमसैर्वा ॥ ५३ ॥
 कथं नु शक्योऽनुनयो महर्षे
 विश्राणनादन्यपयस्विनीनां ।

51. st. विरते *having ceased* past. part. विरस । प्रतिस्वनेन...by his *echo* having got within the cave *सिद्धेरचन* the *mountain* शीत्या *with pleasure* spoke as it were to the same effect.

52. st. निशम्य...*having heard* the speech of the god's (Siva's) servant मनुष्यदेवः the king धेन्वा *Ins sing* तदध्यासित...by the cow *with anxious eyes under his*, the lion's, *grasp*, निरीक्ष्यमाणः *being looked upon*, referring to the king, pres part pass. नि ईं च ईं चने ।

53. st. क्षतात् *from wounds*. क्षवते *saves from* वै । उदग्र *high*. क्ष्वस्य...the word *Khatta*. क्ष्व thus derived, passes current in the world. 'तद्विपरीत...for one *living in contravention* of this duty, of what use is either kingdom or life? क्ष्व...soiled with *reproaches*.

54. st. क्षम्यते *appeasing* of anger. विश्राणनात् *by gifts* वि

- इमामनूनां सुरभेरवेहि
 रुद्रौजसा तु प्रहृतं त्वयास्यां ॥ ५४ ॥
 सेयं स्वदेहार्पणनिष्कुर्येण
 न्याय्या मया भौचयितुं भवत्तः ।
 न पारणा स्याद्विहता तवैवं
 भवेदलुप्तस्य मुनेः क्रियार्थः ॥ ५५ ॥
 भवानपीदं परवानवैति
 महान् हि यन्नस्तव देवदारौ ।
 स्यातुं नियोक्तुर्नहि शक्यमग्रे
 विनाश्य रद्यं स्वयमक्षतेन ॥ ५६ ॥
 किमप्यहिंस्यस्तव चेन्मतोऽहं
 यशःशरीरे भव मे दयालुः ।

५४) अनूनां *not inferior, equal to Suravi, the desire fulfilling*
 cow चवेति *know, imp* चव ॥ ५४) *stroke, thy stroke on her*
 is only through the power of Rudra

५५) *अहं* *my own body as a*
ransom न्याय्या just rightful The cow is justly entitled to be
 redeemed by me from thee The construction is similar to I
 John १७ *deusote tra deph qm'rae amptias* Or perhaps still more
 closely to Antigone 397, 398 *tyo & d'axebipos & ra or e μe r'wōō*
any d'axebipos naxur पारणा *your meal* विहता *interrupted* चञ्ज
unstop, ped, continued क्रियार्थं *the necessary rites*

५६) *परवान, dependent* चवेति *चव रति ॥* like *गम* signifying
 to go means, when joined with *चव*, to *know, चव before* in the
 presence of the employer *अहं* *having lost the protégé, but*
myself unso ended

५७) *चचित्य not to be injured* यशःशरीरे *my reputation body,*

एकान्तविध्वंसिषु मदिधानां

पिण्डेघनास्या खलु भौतिकेषु ॥ ५७ ॥

सम्बन्धमाभाषणपूर्वमाहु-

दृत्तः स नौ सद्गतयोर्वनान्ते ।

तद्भूतनाथानुग नार्हसि त्वं

सम्बन्धिना मे प्रणयं विहन्तुं ॥ ५८ ॥

तथेति गामुक्तवते दिलीपः

सद्यः प्रतिष्टम्भविमुक्तबाहुः ।

सन्न्यस्तशस्त्रो हरये स्वदेह-

मुपानयत् पिण्डमिषामिषस्य ॥ ५९ ॥

तस्मिन् क्षणे पालयितुः प्रजाना-

मुत्पश्यतः सिंहनिपातमुग्रं ।

एकान्त *necessarily to perish*, mortal विध्वंस *persons like myself* have no regard for these material lumps, the body, composed of the elements

58 sl सम्बन्ध *they say, relation is formed by conversation or intercourse* नौ मद्गतयुः *of us two having met at the extremity of the forest* भूतनाथानुग *O follower of Siva* नार्हसि *thou art not fit, thou oughtest not* शस्य *to obstruct my desire*

59 sl तथेति गामुक्तवत *हरयः Dilipa offered his body to the lion who to the preceding speech had replied uttering the words "even so"* घट्य *his arm immediately released from the restraint घन न्यस्तशस्त्रः his arms given up, उपानयत offered* इमं पिण्डं *अपि वा नी । पिण्डः like a pinda or lump of flesh*

60 sl विद्याधर *a shower of flowers discharged by the hands of Vidjadharas, पालयितुः fell over the protector of subjects, the king, येन सिंग governed by, उपरि and belongs to अन्त्यायत expecting, सिङ्ग*

अवाङ्मुखस्योपरि पुष्यदृष्टिः

पपात विद्याधरहस्तमुक्ता ॥ ६० ॥

उत्तिष्ठ वत्सेत्यमृतायमानं

वचो निशम्योत्थितमुत्थितः सन् ।

ददर्श राजा जननीमिव स्वां

गामग्रतः प्रस्रविणीं न सिंहं ॥ ६१ ॥

तं विस्मितं धेनुरुवाच साधो

मायां मयोद्भाव्य परीक्षितोऽसि ।

ऋषिप्रभावान्मयि नान्तकोऽपि

प्रभुः प्रहर्तुं किमुतान्यहिंसाः ॥ ६२ ॥

भक्त्या गुरौ मय्यनुकम्पया च

प्रीतासि ते पुत्र वरं दृणीष्व ।

न केवलानां पयसां प्रस्रति-

मवेद्दि मां कामदुघां प्रसन्नां ॥ ६३ ॥

r terrible destruction by the lion अवाङ् .looking downward, qualifies the king.

r 61 sl. उत्तिष्ठ... get up O child! अमृतायमानं this nectar-like word, nominal verb pres part. निशम्य उत्थित having heard it uttered. उत्थित having got up, past part. उत्त स्या । प्रस्रविणीं discharging milk through affection सा जननीं इव saw the cow before him like his own mother, and no lion !

/ 62 sl परीक्षित...thou hast been tried by me by an illusion set up. न अन्तक अपि not even Yama. प्रभु...is able to inflict a blow upon me कि उत्त अन्य हिंसर what can other hurtful creatures do ? or much less other persons

/ 63 sl भक्त्या .by your devotion to your preceptor and your compassion for me I am pleased. वर दृणीष्व 9 conj. Imp prop.

- ततः समानीय स मानितार्थी
 हस्तौ स्वहस्तार्जितवीरशब्दः ।
 वंशस्य कर्तारमनन्तकीर्तिं,
 सुदक्षिणायां तनयं ययाचे ॥ ६४ ॥
 सन्तानकामाय तथेति कामं
 राज्ञे प्रतिश्रुत्य पयस्विनी सा ।
 दुग्ध्वा पयः पत्रपुटे मदीयं
 पुत्रोपभुङ्क्वेति तमादिदेश ॥ ६५ ॥
 वत्सस्य होमार्थविधेश्च श्रेयं
 गुरोरनुज्ञामधिगम्य मातः ।
 औधस्यमिच्छामि तवोपभोक्तुं
 षष्ठांशमूर्त्या इव रक्षितायाः ॥ ६६ ॥
 इत्थं क्षितिश्रेण वशिष्ठधेनु-
 विज्ञापिता प्रीततरा बभूव ।

ask a boon or obtain it. कामदुष्टी *milking* i. e. fulfilling desires
 Panini 3 2 70 Vol. II p 339 S K प्रवर्षा *gracious*

64 *st* समानीय *having brought together*, governs रथौ । मानितार्थी
by whom petitioners are honoured (comp I 6) स्वहस्त *who by his
 own hands had earned the word or name of HERO* अनन्त *of end
 less glory* वंशस्य कर्तार *the propagator of his race*

65 *st* सन्तानकामाय *to him desirous of a son* तथेति *so be it.*
 प्रतिश्रुत्य *having promised* पत्रपुटे *in a leaf vessel* उपभुङ्क्षु *do you
 eat (drink) imp 2nd sing prop भुञ्ज भुङ्क्ते । आदिदेश perf आ
 दिश्रु commandd*

66 *st* काम *of the ordained ceremony of burnt offering*, शेष *the
 remains* औधस्य *cow's milk* षष्ठांश *like the sixth part of the earth
 (the king's due)* रक्षिताया *protected by me*

67 *st* विज्ञापिता *having been addressed*. प्रीततरा *still more*

- तदन्विता हैमवताच्च कुक्षे
 प्रत्याययावाश्रममश्रमेण ॥ ६७ ॥
 तस्याः प्रसन्नेन्दुमुखः प्रसादं
 गुरुर्हृपाणां गुरवे निवेद्य ।
 प्रहर्यचिह्नानुमितं प्रियायै
 शशंस वाचा पुनरुक्तयेव ॥ ६८ ॥
 स नन्दिनीस्तन्वमनिन्दितात्मा
 सदत्सलो वत्सहुतावशेषं ।
 पपौ वशिष्ठेन कृताभ्यनुज्ञः
 शुभ्रं यशामूर्तमिवातिवृष्यः ॥ ६९ ॥
 प्रातर्यथोक्तव्रतपारश्रान्ते
 प्रास्थानिकं स्वस्त्ययनं प्रयुज्य ।

pleased तदन्विता the cow *followed by him* past part *pass* चतु
 र । हैमवताच्च *from the Himalaya's case* . प्रत्यायया returned
 अश्रमम् *without labour, easily*

/ 68 st प्रसन्नेन्दुमुख *whose face like the clear moon, eyes*
facies lucco sereno similis erat, slender गुरः *the master of*
kinga—Dihpa प्रसाद *the grace of the cow* निवेद्य *having related*
 अहर्य *which could be inferred by signs of delight* पुनरुक्तया *as*
if repeated agrees with वाचा The queen had already anticipated
 it from his cheerful countenance—the actual communication
 was like a repetition of the same

/ 69 st अनिन्दितात्मा *of a blameless spirit* सदत्सल *fond of good*
men वत्स *the remains of the calf's sucking and of the offering*
 कृताभ्यनुज्ञ *permitted by Vasishthina, यशामूर्त* *his milk being white*
like glory personified अतिवृष्य *very thirstily*

/ 70 st वरात् *after the repast in conclusion of the forepart of a*
प्रास्थानिक *for departure* अस्त्ययन *auspicious ceremony* यदुज्य *having*

तौ दम्पती स्वां प्रति राजधानीं
 प्रस्थापयामास वशी वशिष्ठः ॥ ७० ॥
 प्रदक्षिणीकृत्य हुतं हुताशु
 मनन्तरं भर्तुररुन्धतीं च ।
 धेनुं सवत्सां च नृपः प्रतस्ये
 सन्मङ्गलोदयतरप्रभावः ॥ ७१ ॥
 श्रोत्राभिरामध्वनिना रथेन
 स धर्मपत्नीसहितः सहिष्णुः ।
 यथावन्नुद्घातसुखेन मार्गं
 स्विनेव पूर्णेन मनोरथेन ॥ ७२ ॥
 तमाहितौत्सुक्यमदर्शनेन
 प्रजाः प्रजार्थव्रतकर्षिताङ्गं ।

performed. 7. conj युज, युजति, युज् । प्रस्थापयामास caused to depart, sent.

71. sl. प्रदक्षिणीकृत्य having gone round the sacrificial fire keeping it on the right. हुताशु the eater of the offering, fire. चश्चक्षति to eat. चक्करे ..having after going round the Moon, gone around Arundhati, and the cow with her calf too. प्रतस्ये departed, Perf. प्रश्चत् prop form because of the preposition प्र, cf S Mugdha Panini, I. 3 12. vol. II p. 313 S. K. सन्मङ्गल...being of higher dignity by reason of the auspicious ceremonies.

72. sl. श्रोत्राभिराम...by the ear of a sound pleasing to the ear. सहिष्णु patient, this word was seemingly added only for alliteration. पथे Perf. of या । चन्द्रानुस्येन pleasing from want of impediments such as rugged ground, qualifies रथेन ।

73. sl. आहित...producing anxiety for a sight by reason of being unseen so long. Stenzler renders it, qui absentia sua leulterium eorum excitaverat. pass part. आ दक्षति । प्रजार्थे..

नेत्रैः पपुस्तृप्तिमनामुबद्धि-

नवोदयं नायमिवौपधीनां ॥ ७३ ॥

पुरन्दरश्रीः पुरमुब्यताकं

प्रविश्य पौरैरभिनन्द्यमानः ।

भुजे भुजङ्गेन्द्रसमानसारे

भूयः स भूमेर्धुरमात्तसञ्ज ॥ ७४ ॥

अथ नयनसमुत्थं ज्योतिरवेरिव द्यौः

सुरसरिदिव तेजो वह्निघृतमैशं ।

नरपतिकुलभूत्यै गर्भमाधत्त राज्ञी

गुरुभिरभिनिविष्टं लोकपालानुभावैः ॥ ७५ ॥

whose body had been emaciated by the performance of the tow for getting a son पपु Perf pl अनामुबद्धि by eyes not getting satiety, pres part instr pl आप आपोति । आपधीना the lord of (phosphoric ?) herbs glittering at night : e the moon

74 st पुरन्दरश्री whose splendor was like Indra, Purandara from his destroying the puras or cities of the Asuras Panini-3 2 41 Vol II p 333 S K उब्यताक the city whose flag was waving अभिनन्द्यमान cheered by the citizens भुजङ्गेन्द्र . on his arm equal in strength to the lord of serpents सुरं acc sing burden of the world आससञ्ज placed Perf अन्ज नृगति असाधीत अयति नृत्त ।

75 st नयनसमुत्थं As the sky received the luminary produced from the eyes of Atri, : e the moon, so a legend in the Harivansa relates it सुरसरित As the river of the gods, the Ganges, received the energy of Siva comited by fire नरपति . so the queen became pregnant for the propagation of the king's race द्यौः means both heaven and the sky निष्टुभं pass part नि धिव हीयति ऐश of Isa, lordly, : e Siva's आपन्न Imperf prop धा । गुरुभि the queen's conception was endowed with the great splendor of Lōkapālas or div १५ of the cardinal points Comu III 11. infra

द्वतीयः सर्गः ।

अथेस्पितं भर्तुरूपस्थितोदयं
सखीजनोद्दीक्षणकौमुदीमुखं ।
निदानमिद्वोकुकुलस्य सन्ततेः
सुदक्षिणा दौहृदक्षक्षणं दधौ ॥ १ ॥
शरीरसादादसमग्रभूषणा
मुखेन सालक्ष्यत लोभ्रपाण्डुना ।
तनुप्रकाशेन विचेयतारका
प्रभातकल्पा शशिनेव शर्वरो ॥ २ ॥
तदाननं मृतसुरभि क्षितीश्वरो
रहस्युपाधाय न तृप्तिमाययौ ।

1. *st* भर्तु. of the husband. उपस्थितोदयं whose success was at hand. सखीः...in the eye of her companions, as it were, the rise of moonlight. निदानं...the first cause of the offspring of the race of Ikshvāku. The singular accusatives all qualify or refer to दौहृदक्षक्षणं the sign of pregnancy.

2 *st* शरीरसादात् because of the emaciation of the body, अक्षयत... not completely ornamented with jewels, लोभ्रपाण्डुना she appeared, लोभ्रपाण्डुना Lodhra-yellow, तनु...of feeble light qualifies प्रविना । विचेयत...in which the stars could be counted—s were few, प्रभात... nearly dawned. Both these adjectives qualify शर्वरो night

3 *st* तदाश्वत्थ her mouth. अन्...earth-fragrant. Indian ^{scat} in that state are fond of eating burnt cakes of earth रहस्युपाधाय did not get satiety. शरीर-श्वत्थ इत्यनेन शरीर-श्वत्थ

करीव सिक्तं पृपतैः पयोमुचां

शुचिव्यपाये वनराजिपल्लवं ॥ ३ ॥

दिवं मरुत्वान्निव भोक्ष्यते भुवं

दिगन्तविश्रान्तरथो हि मत्सुतः ।

अतोऽभिलाषे प्रथमं तथाविधे

मनो बबन्धान्यरसान् विलंथ्य सा ॥ ४ ॥

न मे ह्रिया शंसति किञ्चिदीप्सितं

स्पृहावती वस्तुषु केषु मागधी ।

इति स्म पृच्छत्यनुवेलमादृतः

प्रियासखीरुत्तरकोशलेश्वरः ॥ ५ ॥

उपेत्य सा दोहददुःखशीलतां

यदेव वने तदपश्यदाहृतं ।

drops from the clouds. पयोमुचां dischargers of water, clouds.

शुचि...at the end of summer वन...the pond of the forest ranges

4. *sl मरुत्वान्...as Indra enjoys heaven भोक्ष्यते no shall her son enjoy the earth, 2 fut prop भुज भुक्ति, भुक्ते । दिगन्त...whose car shall rest at the extremities of the cardinal points, i. e. who will be emperor of the whole earth. अतोऽभिलाषे...therefore she fixed her mind first on such a desire, appetite for cakes of earth. बबन्, 9 conj from बन्, बभ्रानि बह । अन्यरसान्...giving up other flavors*

5. *sl. ह्रिया The king's address to the queen's maids: through shame. Instr sing ह्री । स्पृहावती what things is she desirous of? इच्छति asked, पच. इच्छति, अप्राचीन, परच, प्रच्छति, इह । The present tense obtains the force of the past when connected with the particle. ए. १. अचनेर्- every, movement...constantly, निप्र, the companions of his beloved queen उत्तर. the lord of North Kosala*

6. *sl. उपेत्य having fallen into, indecl part उप र । दोहद. the*

नदीमिवान्तःसलिलां सरस्वतीं

नृपः ससत्वां महिषीममन्यत ॥ ९ ॥

प्रियानुरागस्य मनःसमुन्नते-

भुजार्जितानां च दिगन्तसन्पदां ।

यथाक्रमं पुंसवनादिकाः क्रियाः

धृतेय धीरः सदृशीर्व्यधत्त सः ॥ १० ॥

सुरेन्द्रमाचाश्रितगर्भगौरयात्

प्रयत्नमुक्तासनया गृह्यागतः ।

तयोपचाराञ्जलिस्त्रिदशस्तया

ननन्द पारिष्ववनेत्रया नृपः ॥ ११ ॥

fire lurking within. अन्तःसलिलां like the river Saraswati with water within her bed, under ground मममं pregnant अमन्यत considered, impl prop 4 conj मम मन्यते अरुण भेदे मतः ।

10 *at* प्रियानुरागस्य equal to his love for his wife, मनःसमुन्नते equal to the greatness of his mind, भुजार्जितानां and to the wealth acquired by his arms to the extremities of the quarters धृतेय also to his delight at the prospect of having a son पुंसो जे परिष्वतीति मल्लोपस्य च Mallinatha. All these nouns in the positive are governed by महिषी which refers to त्रिषु । पुंसवनादिकाः the ceremonies proper on pregnancy for the birth of a son. अथन he solemnised

11. *st.* सुरेन्द्र .by the weight of the uterine containing portions of divine rulers Menu says, अष्टमिषु सुरेन्द्राणां भागानिर्भेदेभ्यो यथा । A king is composed of eight portions of sarendras or ruling gods —which Mallinatha interprets *ichapulanam* प्रयत्न .getting up from her seat with difficulty, agrees with तया । गृह्यागत having come home, agrees with तया अथवात् .the pains fatigued & joining in acts of adoration, manus tegro jungentem, Stenzler, पारिष्वव... with eyes unsteady

कुमारभृत्याकुशलैरनुष्ठिते
 भिषग्विरासैरथ गर्भभर्मणि ।
 पतिः प्रतीतः प्रसवोन्मुखीं विप्रथां
 ददर्श काले दिवमश्रितामिव ॥ १२ ॥
 ग्रहैस्ततः पञ्चभिरुच्चसंश्रयै-
 रसूयंगैः स्रुचितभाग्यसम्पदं ।
 अहृतं पुत्रं समये शचीसमा
 त्रिसाधना शक्तिरिवार्यमद्वयं ॥ १३ ॥
 दिशः प्रसेदुर्मरुतो ववुः सुखाः
 प्रदक्षिणार्चिर्हविरग्निराददे ।
 बभूवुः सर्वं शुभशंसि तत्क्षणं
 भवो हि लोकाभ्युदयाय तादृशां ॥ १४ ॥

12. st. कुमार.. by physicians expert in the treatment of infants. अनुष्ठिते having been carefully attended to, too part absolute agrees with गर्भभर्मणि the sustenance of the foetus विप्रिथं अ. ३. by skilled physicians प्रतीतः pleased. प्रसव... about to be delivered दिग्... like the shy beclouded.

13. st. The queen equal to Sachi the wife of Indra gave birth at the proper time to a son whose prosperous fortune was indicated by five planets shining high in the sky, which did not go down, with the sun—like the power of three-fold instrumentality (i. e. resulting from three causes, authority, energy and counsel) producing undecaying felicity. अहृतं impf. prop. अश्रुते इति अमरिणो अश्रुते इति ।

14. st. दिशः fem. pl. the quarters, i. e. all regions, परी... became clear or fair. अथु the winds blew pleasant परी... अमरिणो प्रदक्षिणार्चि... the fire with the fumes on the right re-appears अमरिणो everything presaging good, neut. refers to गर्भः the birth. भवो... for the welfare of the world. तादृशां gen. pl. of सु-

अरिष्टशय्यां परितो विसारिणा
 सुजम्बेनस्तस्य निजेन तेजसा ।
 निशीथदीपाः सहसा हतत्वियो
 वमूवुराखिख्यसमर्पिता इव ॥ १५ ॥
 जनाय शुद्धान्तिचराय शंसते
 कुमारजन्मान्दतसम्मिताक्षरं ।
 अद्देयमासीत् चयमेव भूपतेः
 शशिप्रभं ह्रस्वमुमे च चामरे ॥ १६ ॥
 निर्वातपद्मस्तिमितेन चक्षुषा
 नृपस्य कान्तं पिवतः सुताननं ।

persons—like kings of the Raghu race Compare these ideas with Kumara Sambhava, I 23

15 of अरिष्टशय्या परितः around the bed of the natal room विसारिणा by his splendour spreading निशीथदीपाः the midnight lamps हतत्वियः suddenly deprived of their light चामराः became as if transferred to a painting

16 of शुद्धान्तिचराय to the person having access to the seraglio शंसते pres part that sing announcing, कुमारजन्म the prince's birth अद्देयम् the nectar like syllable अद्देयम् not to be given away—not to be parted with अश्विप्रभं the umbrella bright as the moon There were only three things which the king could not present to the person who brought him intelligence of his son's birth from the seraglio—his umbrella and his two chowries which were the peculiar insignia of royalty The word शुद्धान्ति for seraglio shows a curious community of ideas between Assaice, for the Arabic word *سرا* popular among all Mahomedans also radically means sacred or pure

17 of निजेन by an eye still like the lot is when there is no wind शिवतः drinking with the eye i. e. observing intently सुवचनम् his son's face वचनम् पूरः like the flood of the great sea on seeing the moon, falld as his son—meaning the spring tides

महोदधेः पूर इवेन्दुदर्शनात्

गुरुः प्रहर्षः प्रबभूव नात्मनि ॥ १७ ॥

स जातकर्मण्यखिले तपस्विना

तपोवनादेत्य पुरोधसा कृते ।

दिलीपहनुर्मणिराकरोद्भवः

प्रयुक्तसंस्कार इवाधिकं बभौ ॥ १८ ॥

सुखश्रवा मङ्गलतुर्यनिस्वनाः

प्रमोदन्त्यैः सह वारयोपितां ।

न केवलं सद्मनि मागधीपतेः

पथि व्यजृम्भन्त दिवोकसामपि ॥ १९ ॥

न संयतस्तस्य बभूव रक्षितु-

र्विसर्जयेद्यं सुतृजन्महर्षितः ।

at the full and new moons प्रबभूव नात्मनि the king's excessive delight could not be kept within himself : & overflowed like the spring tides

18 st जातकर्मणि natal ceremony, loc sing absolute with कृते । एत्य having come पुरोधसा instr sing priest मणिः a diamond—a precious stone आकर. .produced in a mine प्रयुक्त whose refinement has been gone through On the performance of the natal ceremony the son of Dilīpa shone more than before like a diamond after refinement

19 st सुश्रवा pleasing to the ear मङ्गल. .the sound of the auspicious musical instruments प्रमोदन्त्यै सह with joyous dances वार. of courtezans सद्मनि loc sing in the house of the husband of the princess of Magadha व्यजृम्भन्त appeared दिवोकसाम् in the way of the gods, & c the sky

20 st संयतः bound, a prisoner विमर्शयेद्यं whom he might release अर्थाभिधानात् from the bond which went under the name of debt The king had no prisoner in his kingdom (so successful was his government in preventing crimes) whom he might

षट्शान्निधानात्स्वयमेव केवलं
 तदा पितृणां मुमुचे स बन्धनात् ॥ २० ॥
 श्रुतस्य यायादयुमन्तमभक-
 स्तथा परेषां युधि चेति पार्थिवः ।
 श्रवेश्य धातोर्गमनार्थमर्थवित्
 चकार नाम्ना रघुमात्मसम्भवं ॥ २१ ॥
 पितुः प्रयत्नात्स समग्रसम्यदः
 शुभैः शरीरावयवैर्दिने दिने ।
 पुषोप दृष्टिं हरिदश्वदीधिते-
 रनुप्रवेशादिव बालचन्द्रमाः ॥ २२ ॥
 उमाव्याक्री शरजन्मना यथा
 यथा जयन्तेन शचीपुरन्दरी ।

release on the joyful event of his son's birth; he only released himself from the bond of a debt to his forefathers

/ 21 a) चक्रेव that this child may reach the end of the Veda, and of the enemy in war चरेत् the king considering the radical meaning of the verb to go made his son, "Raghu" by name, himself being learned in the meaning of verbs. An Unadi sūtra derives raghu from the verb langhu to pass over, and another sūtra allows the change of l into r. सङ्घिष्येर्देशोपचयः षट् । बालमन्मथमशुभोर्वा वा भा रजसापचनेः षट् । If Raghu be identical with langhu, it is a modest name rather than one of high pretensions. It is however expressive of agility

/ 22 a) श्रुतस्यस्य ह्येव शरीरावयवैः शरीरावयवैः with the body and the limbs श्रुते च हरिदश्वदीधिते चरिदश्व. The the infant or new moon on the entrance of the sun's rays This shows that in the days of Kalidasa the Hindus understood that the moon was opaque and had no light of her own.

/ 23 a) उमा . As Umas a. J. S. r. whose sign was a bull उमा..

तथा नृपः सा च सुतेन मागधी
 ननन्दतुस्तत्सदृशेन तत्समौ ॥ २३ ॥
 रथाङ्गनाम्नोरिव भाववन्धनं ।
 बभूव यत्प्रेम परस्पराश्रयं । *
 विभक्तमप्येकसुतेन तत्तयोः
 परस्परस्योपरि पर्यञ्चीयत ॥ २४ ॥
 उवाच धात्र्या प्रथमोदितं वक्षे *
 यथौ तदीयामवलम्ब्य चांगुलिं ।
 अभूच नम्रः प्रणिपातशिष्टया
 पितुर्मुदं तेन ततान सोऽर्भकः ॥ २५ ॥
 तमङ्गमारोप्य शरीरयोगजैः
 सुखैर्निपिञ्चन्तुमिवामृतं त्वचि ।

with Kartikeya, born among the reeds, as Sicks and Indra with
 Jayanta, so the king and the Magadha princess ननन्दतु were
 delighted with their son ननन्दतु equal to them Kartikeya and
 Jayanta, ननन्दतु themselves being equal to them, : e Uma & e

24 of एव .like a pair of birds by name part of a car
 (wheel) : e chakrabāk, भाव bound in love, the male and female
 chakrabaks are supposed to be extremely attached to each other
 परस्परे..the love existing in each other विभक्त though divided,
 shared by one and the same son भज भजति । पर्यञ्चीयत redound by
 increased रूपि पास परि चि ।

25 of प्रथमोदितं he spoke the initial uttered words of the
 nurse वद वदति वदादीत उवाच उदित । अपलम्ब्य walked, rests of on
 e holding her finger प्रणिपात .Lowed, on being instructed to
 make obeisance रुदं joy वलाम extend लज नमोति । वमंङ्ग infant

26 of आराध्ण indool part causal लु वच । उदित यामजे with
 pleasures प्रालि by contact with the body निपिञ्चन्तु ॥ २५ ॥
 it were, nectar in the skin निच निचति, चनिचन् निच । उद
 . having the, et contract'd at the corners, oculos in ngal.

उपान्तसम्मीलितलोचनो नृप-
 खिरात्सुतस्पर्शरसज्ञतां ययौ ॥ २६ ॥
 अमंस्त चानेन, परार्द्धजन्मना
 स्थितेरभेत्ता स्थितिमन्तमन्वयं ।
 स्वमूर्तिभेदेन गुणाग्रवर्तिना
 पतिः प्रजानामिव सर्गमात्मनः ॥ २७ ॥
 स दृत्तचूडश्चलकाकपद्मकै-
 रमात्यपुत्रैः सद्योभिरन्वितः ।
 स्त्रियेर्यथावद्गृहणेन वाङ्मयं
 नदीमुखेनेव समुद्रमाविशत् ॥ २८ ॥
 अघोपनीतं विधिवद्विपश्चितो
 विनिन्युरेनं गुरयो गुरुप्रियं ।

100mproms, Stenler एन .he obtained a taste for the touch of a
 son : e experienced the pleasure of doing so
 27 st अमस्त he considered Aor from मन् । परार्द्ध .by means
 of this noble born prince स्थिते gen sing अभेत्ता not cutting
 asunder the limits of prerogative or duty, fines hand transgredi-
 ens, Stenler act part of भिद् भित्ति विद् । स्थितिमन्तमन्वयं his ace,
 preserved, governed by अमन् । स्वमूर्तिभेदेन as by a modification of
 his forms : e in the form of Vishnu, गुणाग्र .consisting of the
 first or leading quality, सत्त्वा मते like as the lord of all
 creatures considered his own creation to be preserved
 / 28 st च दृत्त having gone through the ceremony of the chudā
 पद्म .having their locks flowing, refers to अमात्यपुत्रैः by ministers'
 sons of the same age, अन्वित being followed or accompanied, past
 part अन् र । स्त्रिये of letters By the proper understanding of
 the .Alphabet; देव-दत्तस्य .to the mouth .of, एतद् देव-दत्तस्य
 the ocean of words विद् विदति अविद्यत विवेक विद् ।
 29. st अघोपनीतं being uncted with the sacred cord विपश्चित

अबन्ध्ययत्नाश्च बभूवुरत्र ते
 क्रिया हि वस्तूपहिता प्रसीदति ॥ २९ ॥
 धियः समग्रैः स गुणैरुदारधीः,
 क्रमाच्चतस्रश्चतुरर्णवोपमाः ।
 ततार विद्याः पवनातिपातिभि-
 दिंशो हरिर्द्विर्हरितामिवेश्वरः ॥ ३० ॥
 त्वचं स मेध्यां परिधाय रौरवी-
 मशिञ्जतास्त्रं पितुरेव मन्त्रवत् ।
 न केवलं तद्गुरुरेकपार्थिवः
 क्षितावभूदेकधनुर्धरोऽपि सः ॥ ३१ ॥
 महोद्यतां वत्सतरः स्पृशन्निव
 द्विपेन्द्रभावं कलभः श्रयन्निव ।

nom pl learned teachers विद्विष्यु *educated* अबन्ध्य, they be-
 came successful in their labors क्रिया वस्तूपहिता instruction
 imparted to the proper subject उद्योदति succeeds, मह अमदम ममाद
 घेरतु मम ।

30 st विष Gen sing of the mind एष्ये by means of all the
 qualities, he passed over the four sciences which were like so
 many oceans विद्याः पवनातिपातिभिः सतार । पवनातिपातिभिः
 अस्तरिभ्योऽस्तरिभिः as by his peculiar bay horses the
 sun (the lord of those horses) gets through the four quarters
 चारुषिञ्जिता वरी वारुः दग्धनेतिव माद्यती इति विद्यापतमम् ।

31 st. पशुचापः having put on the holy deer skin he learnt from
 his father himself मन्त्रवत् the weapons charged with mantras
 एवपार्थिवः the emperor, his father was not only sole emperor but
 also the one teacher of the world : e as great a general as a
 king

32 st. As a calf ran along मन्त्रवत् the state of a great bull, मन्त्रवत्

रघुः क्रमाद्यौवनभिन्नशैशवः

पुषोप गाम्भीर्यमनोहरं वपुः ॥ ३२ ॥

अथास्य गोदानविधेरनन्तरं

विवाहदीक्षां निरवर्तयद्गुरुः ।

नरेन्द्रकन्यास्तमवाप्य सत्यतिं

तमोनुदं दक्षसुता द्रवायभुः ॥ ३३ ॥

युवा युगव्यायतवाहुरंसलः

कपाटवक्षाः परिणहकन्धरः ।

वपुःप्रकर्षादजयद्गुरुं रघु-

स्तथापि नीचैर्विनयादहश्यत ॥ ३४ ॥

as a young elephant getting to the state of a great elephant,
रघुः...*Having by means of youth got through boyhood गाम्भीर्यं...he*
maintained a body fascinating from his gravity. पुषोप best of
पुत्र पुत्रानि वपुः वपुः वा वपुः वपुः वपुः &c.

/ 33 st. गौदान...*after the ceremony of tonsure. गोदानं नाम*
गोदानदीक्षां गोदानादिषु रघुः कर्षयन् गोदानाद्यैः कर्षयन्तुः Mallandha,
विवाहदीक्षां sacrament of matrimony निरवर्तयन् caused to be per-
formed विवृतं and निरवर्तयन् must not be confounded, having
opposite meanings. युवा superior, father. नरेन्द्रकन्या princesses.
वपुः having got in him, a good husband. कपाटवक्षाः Perf.
भा भानि । दक्षसुता. like the daughters of Dakṣa, the lunar aster-
isms, having got तमोनुदं the destroyer of darkness, the moon, नृद
नृदनि नृदः ।

/ 34 st. वपुः...*with arms as long as a pole, कर्षयन् strong-*
shouldered, powerful. कर्षयन्...with a chest broad as a gate, परिणह
कर्षयन् large angled वपुः, कर्षयन् by reason of the excellence of his
body कर्षयन् called his father विवर्तयन् कर्षयन् विवाह संवत्ति
विवाह विवर्तयन् still by reason of his humanity he looked small.

ततः प्रजानां चिरमात्मना धृतां
 नितान्तगुर्वी' लघयिष्यता धुरं ।
 निसर्गसंस्कारविनीत इत्यसौ
 नृपेण चक्रे युवराजशब्दभाक् ॥ ३५ ॥
 नरेन्द्रमूलायतनादनन्तरं
 तदास्पदं श्रीर्युवराजसंज्ञितं ।
 अगच्छदंशेन गुणाभिलाषिणो
 नवावतारं कमलादिबोत्पलं ॥ ३६ ॥
 विभावसुः सारथिनेव वायुना
 घनव्यपायेन गभस्तिमानिव ।
 बभूव तेनातितरां सुदुःसहः
 कटप्रभेदेन करीव पार्थिवः ॥ ३७ ॥

35 st. लघयिष्यता fut part instr sing about to lighten, with a view to lighten the very heavy burden, long sustained by himself, of governing his subjects; agrees with अरेव । निसर्गं.. naturally and by education humble, refers to Raghu चक्रे . was made the holder of the title of young king, was made associate king

36 st. नरेन्द्र from the king, her original seat श्री the goddess of Fortune दुन went by a portion into the seat called the young king गुणाभिलाषिणी desirous of virtues नवावतारं as from the original lotus to the fresh grown flower

37 st. विभावसुः as fire by its character the wind, घन . as on the dispersion of clouds, अश्विमान the sun, बभूव agrees with पार्थिवः so the king became by means of the associate king, his son, the more insuperable, कटप्रभेदेन like an elephant by the opening of his temples when the temporal juice exudes and he becomes

नियुज्य तं होमतुरङ्गरक्षणे
 धनुर्धरं राजसुतैरनुद्रुतं ।
 अपूर्णमेकेन शतक्रतूपमः
 शतं क्रतूनामपविघ्नमाप सः ॥ ३८ ॥
 नतः परं तेन मखाय यज्वना
 तुरङ्गमुत्सृष्टमनर्गलं पुनः ।
 धनुर्धतामग्रत एव रक्षिणां
 जहार शक्रः किल गूढविग्रहः ॥ ३९ ॥ ॥
 विपादलुप्तप्रतिपत्तिं विस्मितं
 कुमारसैन्यं सपदि स्थितं च तत् ।
 वशिष्ठधेनुय यदृच्छयागता
 श्रुतप्रभावा दृष्टोऽथ नन्दिनी ॥ ४० ॥

/ 38 st विदुष्य having appointed him, राज to the protection of
 the sacrificial horse, अनुद्रुत followed by other princes मुद्रयति
 अनुद्रुतनुद्रुतः । मखकतु of whom the hunted sacrificer, Indra,
 was an exemplar अपविघ्न unimpeded he got through a hundred sa-
 crifices less by one

/ 39 st यज्वना instr sing by him the sacrificer उत्सृष्ट यज्वने
 the horse let loose without obstruction for the remaining sacrifice
 The ritual required that the horse to be sacrificed should be let
 loose for a time, but guarded धनुर्धरतः even in front of the
 guard armed with bows गूढ Indra whose body was concealed
 invisibly look away the animal किल so the legend has it

/ 40 st विपाद the army of princes deprived by grief of any
 sense of action, not knowing what to do, स्थितं विस्मितं remained
 astounded at the loss of the horse यदृच्छया the cow of Vasishtha
 come of her own accord दुर्गमया whose power had been heard of
 by them दृष्टं pass was instantly seen

तदङ्गनिस्यन्दजलेन स्नाचने

प्रमृज्य पुण्येन पुरस्कृतः सतां ।

अतीन्द्रियेष्वप्युपपन्नदर्शनेन ।

बभूव भावेषु दिलीपनन्दनः ॥ ४१ ॥

स पूर्वतः पर्यतपक्षशातनं

ददर्श देवं नरदेवसम्भवः ।

पुनः पुनः सूतनिपिड्वापलं

हरन्तमश्वं रथरश्मिसंयतं ॥ ४२ ॥

शतैस्तमक्षामनिमेषवृत्तिभि-

र्हारिं विदित्वा हरिभिश्च वाजिभिः ।

अवोचद्देवं गगनस्पृशा रघुः

स्वरेण धीरेण निवर्तयन्निव ॥ ४३ ॥

41 *st* तदङ्ग.. by the holy water which issued from her body—
स्नाचन प्रमृज्य having purified his two eyes रज माटे सूट भाजनि
समाप्तं पट । अतीन्द्रियेषु became even in respect of things beyond
the cognizance of the senses, agrees with भावेषु । उपपन्नदर्शन endowed
with the power of sight

42 *st* पूर्वत in the east, नरदेवपक्षव Raghun sprung from the
god of men (the Ling) saw पूर्वत the cutter of the mountains'
wings, Indra चरन् taking away the horse हस्त whose resisten-
cess was continually checked by the charioteer. रथ bound by
the reins of the chariot

43 *st* अक्षं gen pl अक्षि । अक्षिमेष वृत्तिभिः having by the
winkling of his hundreds of eyes recognized him to be Hanu
Indra, हरिभिश्च and by his bay horses श्वोचसृपर्ष वच । गगनस्पृशा
by a voice which touched or filled the sky धीरेण deep qualities
। निवर्तयन् dissuading

- मखांशभाजां प्रथमो मनीषिभि-
 स्वमेय देवेन्द्र सदा निगद्यसे ।
 अजस्रदीक्षाप्रयत्नस्य महुरोः
 क्रियाविघाताय कथं प्रवर्तसे ॥ ४४ ॥
 त्रिलोकनाथेन सदा मखद्विप-
 स्वया नियम्या ननु दिव्यचक्षुषा ।
 स चेत्स्वयं कर्मसु धर्मचारिणां
 त्वमन्तरायो भवसि च्युतो विधिः ॥ ४५ ॥
 तदङ्गमग्रं मघवन्महाक्रतो-
 रमुं तुरङ्गं प्रतिमोक्तुमर्हसि ।
 पथः शुचेदर्शयितार ईश्वरा
 मस्मीमसामाद्दत्ते न पद्धतिं ॥ ४६ ॥

44 *st* मखांशभाजां of those who hold shares in sacrifices, gods देवेन्द्र voc निगद्यसे thou art called the first अजस्र of my father who is purified by continual ceremonies क्रिया for the interruption of his ceremony, how canst thou make thyself busy ?

45 *st* त्रिलोक by thee the lord of the three worlds मखद्विप obstructors of sacrifices नियम्या are always to be restrained दिव्य-चक्षुषा having heavenly eyes अन्तराय if thou thou thyself become an obstructor of the deeds of the righteous, च्युतो विधि then rites are done for ' *च्युते* ।

46 *st* प्रतिमोक्तुं thou oughtest to give up this horse, the chief member of the great sacrifice इश्वरितार the Ishwars or great persons who are maintainers of the ways of the Veda do not take to a मस्मीमसा पद्धति cile way आद्दत्ते 3rd pl prop दा ।

इति प्रगल्भं रघुणा समीरितं
 वचा निशम्याधिपतिर्दिवीकसां ।
 निवर्तयामास रथं सविस्मयः*
 प्रचक्रमे च प्रतिवक्तुमुत्तरं ॥ ४७ ॥
 यदात्थ राजन्यकुमार तत्तथा
 यशस्तु रक्ष्यं परतो यशोधनैः ।
 जगत्प्रकाशं तद्ग्रेषमिञ्जया
 भवद्गुरुलंघयितुं ममोद्यतः ॥ ४८ ॥
 हरिर्यथैकः पुरुषोत्तमः स्मृतो
 महेश्वरस्यम्बक एव नापरः ।
 तथा विदुमो मुनयः शतक्रतुं
 द्वितीयगामी न हि शब्द एव नः ॥ ४९ ॥

47 st प्रगल्भं this bold speech समीरितं uttered by Raghu अधिपति the lord of the gods having heard निवर्तयामास stopped & सविस्मय astonished प्रतिवक्तुं to return an answer.

48 st वच what thou sayest ३ sing (optionally) of भूवाच वाचतु वाक् वाच । राजन्यकुमार voc तस तथा that is true परत from an enemy यशोधनैः by those to whom glory isacealth जगत्प्रकाश the world known भवद्गुरु the whole of my glory चयत your father, like an enemy, is engaged in obscuring रक्ष्य by his sacrifice

49 st पुरुषोत्तम As Hari is alone celebrated as purus'ottama or supreme person, महेश्वर अम्बकः as the three eyed Siva and no other is called great lord, विदुः pres 3rd pl विद्, so the Munis know me to be Satakrati or the hundred sacrificer द्वितीयगामी these our several titles are not to pass to a second

अतोऽयमश्वः कपिलानुकारिणा

पितृस्त्वदीयस्य मयापहारितः ।

अलं प्रयत्नेन तवात्र मा निधाः

पदं पदव्यां सगरस्य सन्ततेः ॥ ५० ॥

ततः प्रहस्यापभयः पुरन्दरं

पुनर्बभाषे तुरगस्य रक्षिता ।

सृष्ट्वाण शस्त्रं यदि सर्ग एव ते

न खल्वनिर्जित्य रघुं कृतो भवान् ॥ ५१ ॥

स एवमुक्त्वा सघवन्तमुन्मुखः

करिष्यमाणः सशरं शरासनं ।

अतिष्ठदालीढविशेषशोभिना

वपुःप्रकर्षेण विडम्बितेश्वरः ॥ ५२ ॥

रघोरवष्टम्भमयेन पचिष्ठा

हृदि क्षतो गोत्रभिदप्यमर्षणः ।

/ 50 st कपिल following Kapiśa तदीयस्य of thy father अप-

हारित has been stolen by me अलं प्रयत्न useless is thy labour मा

निधा set not thy foot in the way of the offspring of Sagara

/ 51 st अपभय fearless रक्षिता the protector of the horse सृष्ट्वाण

'map 2nd sing सर्गं if this be thy determination अर्जित्य not

having overcome कृतो you shall not be successful

/ 52 st उन्मुख looking up करिष्यमाण abo it to make, fut part

prop छ करति अक्षरिणः चकार । सशर fitted with arrow

शरासन bow चाक्रीढ in the peculiar beautiful attitude of alīḍha

with the right leg advanced and the left foot retired विडम्बित

श्वर following Śiva in the excellence of his body

/ 53 st अष्टम्भमयेन by Rāghu a golden or pillar like अर्षित arrow

गोत्रभित क्षति even the cutter of mountains, Indra, being wounded

in the heart अमर्षः became impatient angry एव मर्षति or मर्षति

रघुः शशाङ्कार्धमुखेन पचिणा
 शरासनज्यामलुनाद्विडौजसः ॥ ५८ ॥
 स चापमुत्सृज्य विवृद्धमत्सरः .
 प्रणाशनाय प्रबलस्य विद्विपः ।
 महीध्रपक्षव्यपरोपखोचितं
 स्फुरत्प्रभामण्डलमस्त्रमाददे ॥ ६० ॥
 रघुर्भृशं वक्षसि तेन ताडितः
 पपात भूमौ सह सैनिकाशुभिः ।
 निमेषमाचादवधूय तद्यथां
 सहेतियतः सैनिकहर्षनिस्वनैः ॥ ६१ ॥
 तथापि शस्त्रव्यवहारनिष्ठुरे
 विपक्षभावे चिरमस्य तस्युपः ।

from विवृद्धेनेति । प्रबलं hold in his hand पचि...marked by yellow
 sandal wood paste पचिणा by an arrow शशाङ्ग . whose blade was like
 a crescent प्रबलस्य ..sounding deep like the churned ocean, qualifies
 the bow-string that was cut asunder.

60. st. चापमुत्सृज्य having given up the bow, विवृद्ध .become of
 increased hostility to Raghu, प्रणाशनाय...for the destruction of his
 powerful foe आददे took a weapon पर्यन्तं shining by a
 circle of lustre महीध्र .and tried in the plucking of the wings of
 mountains, & c the thunder-bolt

61 st ताडितं Raghu severely wounded in the chest fell on the
 ground सैनिकाशुभिः accompanied by the tears of his troops निमेष-
 मात्रान् in a moment अवधूय having shaken off its pain, उधुर्भृशं
 सैनिकहर्षे he rose up with the joyous shouts of his troops

62 st . क्रूर...cruel or fierce in the use of weapons विपक्ष . in
 the state of hostility. तस्युपः of him standing or persevering long,
 part. gen sing man of आ तद्विपक्षं तस्युपे । सीदेतिपक्षेन by

- तुतोप वीर्यातिशयेन एषहा
 पदं हि सर्वेषु गुणैर्निधीयते ॥ ६२ ॥
 अस्त्रमद्रिषुषि सारयत्तया
 न मे त्वदन्धेन विमोहमायुधं ।
 अरोहि मां प्रीतमृते तुरङ्गमात्
 किमिच्छामीति स्फुटमाह यास्यः ॥ ६३ ॥
 ततो निषङ्गाद्समप्रमुहृतं
 सुवर्णपुंखद्युतिरश्रिताद्गुलिं ।
 मरेन्द्रदानुः प्रतिमंहरन्निपुं
 प्रियं पदः प्रत्यवदत्सुरेश्वरं ॥ ६४ ॥
 • अमोघ्यमर्शं यदि मन्वसे प्रभो
 ततः समाप्ते विधिनिष कर्मणि ।
 अशरदीयाप्रयतः स महुरुः
 क्तोराशेषेण फलेन युञ्जतां ॥ ६५ ॥

There are, however, many exceptions We observe in verses 12, 71 and 81 the 5th and 7th to be respectively long and short in uneven feet representing a *śūdrataḥ* (— ◡ —) in their termination. In verses 87 and 93 uneven feet are found commencing with two Iambi and ending in two spondees ◡ — ◡ — — — In verses 16, 23, 31, 53, 60, 61, the 5th, 6th and 7th syllables are all found short There are also cases where the whole four feet are so many series of Iambi They are called *pramāñā* In every Canto the last sloka ends in a metre longer than its prevailing one The metre of the last sloka in the 1st Canto is like *śūdrataḥ* having 13 syllables in each foot thus — — — ◡ ◡ ◡ ◡ — ◡ — ◡ — — — Versifiers represent it by श्रेः श्रेः which signifies in classical terminology a Molossus, a Tribach, an Amphibrach, a Cretic and an extra long syllable

The 2nd Canto has *Upajāti* for its metre, which implies a mixture of *Indravajra* and *Upeन्द्रवज्र*. The *Indravajra* has eleven syllables and is thus epitomized by versifiers, श्रेः जश्रेः, which in classical terminology would amount to a double *Antibacchus*, an Amphibrach, and a Spondee, thus — — ◡ — — ◡ ◡ — ◡ — — — The *Upeन्द्रवज्र* has also eleven syllables and differs from the *Indravajra* only by found in the second

The last verse of the 2nd Canto has *Māhavi* for its metre which is epitomized by the following letters मममयय implying two Tribachs, one Molossus and two Bacchu Thus ◡ ◡ ◡ ◡ ◡ ◡ — — —

In the 3rd Canto the prevailing metre is the *Vansastha*, of which the rule is जश्रेः जश्रेः or two Amphibrachs with an *Antibacchus* intervening, and ending with a Cretic Thus ◡ — ◡ — — — ◡ — ◡ — — — exhibiting a series of five Iambi only interrupted by a Trachee after the 2nd Iambus

The last verse of the 3rd Canto has a metre called *Harini*, consisting of 17 syllables in each foot—thus distributed

The reader regulated by its vowel is dealt consonant The short vowel or short

प्रजार्यसाधने तौ हि पर्यायोद्यतकार्मुकौ ॥ १६ ॥

पुण्डरीकातपत्रस्तं विकसत्काशचामरः ।

ऋतुर्विडम्बयामास न पुन प्राप तच्छ्रियम् ॥ १७ ॥

प्रसादसुमुखे तस्मिन् चन्द्रे च विशदप्रभे ।

तदा चक्षुःशान्तां प्रीतिरासीत् समरसा दयोः ॥ १८ ॥

हंसश्रेणीषु तारासु कुमुदतप्तु च वारिषु ।

विभूतयस्तदीयानां पर्यस्ता यज्ञसामिव ॥ १९ ॥

इक्षुच्छायानिपादिन्यस्तस्य गोष्पुर्गुणोदयम् ।

conquering bow प्रजा in providing for the welfare of their subjects पशाय .
these two take up their respective bows alternately चक्रवार परं हृ हरति
अशार्पन् अशार हत । दधौ परं चा दधानि धमे अधान अधित दधौ दधे धास्यति
व्रतं धते दित ।

1 and 191 ऋतु the season autumn पुण्डरीक whose umbrella was the lotus
261 with its chourry of Kus grass flowering विडम्बयामास imitated
301 हृष but did not get his splendor

181 प्रसादसुमुखे in his with a gracious good face विशदप्रभे and
in the moon with clear rays प्रीति the love, or regard of observant
persons समरसा was equally flouret, equally intense amor aequo fer
vidus, Sten. ler

101 हंस in rows of swans कुमुदतप्तु in water full of lotus
विभूतयस्तदीयानां the splendore of their glory पर्यस्ता were dispersed

201 शालिनीषु the female keepers of corn रघु sitting in the
shade of sugar-cane plants जगुः sang his glory तुष्टोदय sprung from his
virtues शकुमार the description of which commenced from his boyhood
मै मापति अमासीत जगौ मापति प्रीत ।

211 प्रसाद became clear अश water उदयान from the rise
कुशपोने of Agastya (Canopus) born in a jar रघो at the rise of Raghū.
अभिभव apprehends of discernature. युयुमे the enemy ७ मुख । गीतल सद्

आकुमारकयोद्घातं शालिगोष्यो जगुर्यशः ॥ २० ॥
 प्रससादोदयादन्ना- कुमयोनेर्महौजसः ।
 रघोरभिभवाशङ्कि चुक्षुभे विपता मनः ॥ २१ ॥
 मदोदयाः ककुद्घान्तः सरितां कूलमुद्रुजाः ।
 लीलाखेनमनुमप्रापुर्महोचास्तस्य विक्रमम् ॥ २२ ॥
 प्रसवैः सप्तपर्णानां मदगन्धिभिराहता ।
 अमृद्ययेव तन्नागा- सप्तधैव प्रसुस्रुवुः ॥ २३ ॥
 सरितः कुर्वतो गांधाः पथश्चाग्यानकर्द्दमान् ।
 यात्रायै चोदयामास तं शक्तेः प्रथमं शरत् ॥ २४ ॥
 तस्मै सम्यक् ऊतो वज्रिर्वाजिनोराजनाविधौ ।

मीदति अमृद्यत सन्स्यति स्रज् । एव सोमते सुम्यति or सुम्यति अचोभिष्ट-
 अचोभिष्ट सोमिष्यति or सोमिष्यते सुम् ।

22st मदोदया *ragas* with fury ककुद्घान्त *lulls* with large *lulls*
 कूलमुद्रुजा *dipping up the shores of rivers* वज्र वज्रति अरौक्षीत वरोज रोक्षति
 वज्र । महोचा *great bulls* अनुप्रापु *untitled* विक्रम *his vigor* लीलाखेन *playful*
fully sportive आप आप्नोति आप्तव आप आपस्यति आप्त ।

23st प्रसवै *by flowers* सप्त *of the saptaparna trees* मदगन्धिभि
odoriferous like the elephantine juice अहता *having been a rock*, मद्रा
his elephants अमृद्यया *as if from jealousy* सप्तधैव *even seven times* प्रसुस्रु-
discharged juices सु सुवति अस्तुस्रुत सुनाय बोध्यति सुत ।

24st सरित *acc 1* गांधा *qualifies the preceding* The autaten
making rivers fordable अग्यानकर्द्दमान् *and the rials mud-dried* उरौ उदायते
 अग्यान शक्ते उदायते शक्ते वा शक्ति वा शक्ति । चोदयामास *impelled him*
to a march शक्तेः प्रथमं *pre r to his own interpreting notes*, or let
 his forces were ready, "antiquarian wires *ejus paratao essent*" *Stender*

25st तस्मै सम्यक् *The fire that had been perfectly offered* अरौ

- प्रदक्षिणाचिर्व्याजेन हस्तेनैव जयं ददौ ॥ २५ ॥
 स गुप्तमूलप्रत्यन्तः शुद्धपाष्णिरयाञ्चितः ।
 पङ्क्तिर्धं बलमादाय प्रतस्थे दिग्जिगीषया ॥ २६ ॥
 अवाकिरन् वयोवृद्धास्त्रं लाजैः पौरयोषितः ।
 पृषतैर्मन्दरोद्भूतैः चीरोर्मय इवाच्युतम् ॥ २७ ॥
 स ययौ प्रथमं प्राचीं तुल्यः प्राचीनवर्षिषा ।
 अक्षिताननिलोद्भूतैस्तर्जयन्निव केतुभिः ॥ २८ ॥
 रजोभिः स्यन्दनोद्भूतैर्गजैश्च घनसन्निभैः ।
 भुवस्तलमिव व्योम कुर्वन् व्योमेव भूतलम् ॥ २९ ॥

ding in the rite of the horse ARATI प्रदक्षिणाचिर्व्याजेन under color of
 wearing its flame to the right हस्तेनैव granted him victory as if by its
 hand

26st गुप्तमूलप्रत्यन्त whose capital and strongholds on the extremities
 were protected by garrisons शुद्धपाष्णि whose rear was all right अयाञ्चित
 followed by good luck प्रतस्थे marched out Proper form of स्था because
 preceded by प्र । तिष्ठति अस्थान मध्ये स्थासति स्थित । दिग्जिगीषया with
 he desire of conquering the quarters of the world.

27st अवाकिरन् sprinkled him लाजै with fried grain (Bengals (थाई)
 पौरयोषित the elderly women of the city चीरोर्मय like the scales of the
 ocean of milk sprinkling अच्युत Fishau पृषतै with drops मन्दरोद्भूतै
 dashed by the mountain Man tara क किरति चकारीत चकार करीयति
 कर्त्तव्यति कीर्त्त ।

28st प्राचीं he first went to the east, प्राचीन equi to Indra तर्जय
 निव as if objugating अक्षितान his enemies केतुभि by means of his flags
 चतुराणि raised by the wind

29st रजोभिः by the dust स्यन्दनोद्भूतै raised by his chariots घनसन्निभैः
 as if by elephants looking like clouds सुभृ हुन sing of भू । नक्ष making

प्रतापोऽये ततः शब्दः परागस्तदनन्तरम् ।
 ययौ पश्चाद्रथादीति चतुस्कन्धेव सा चमूः ॥ ३० ॥
 मरुपृष्ठान्युदन्नांसि नाव्याः सुप्रतरा नदीः ।
 विपिनानि प्रकाशानि शक्तिमत्त्वाच्चकार सः ॥ ३१ ॥
 स सेनां महतीं कर्षन् पूर्वसागरगामिनोम् ।
 बभौ हरजटाभ्रष्टा गङ्गामिव भृगोरथ ॥ ३२ ॥
 त्याजितैः फलमुत्खातैर्भृगैश्च बद्धधा नृपैः ।
 तस्यासीदुल्बणो मार्गः पादपैरिव दन्तिनः ॥ ३३ ॥

the surface of the earth व्योम neut. acc like the sky and the sky like the earth's surface

30st. प्रताप first went the splendor then the clangor, then the dust and lastly the chariots &c Thus the army was as it were of four divisions

31st. मरुपृष्ठानि the surfaces of deserts उदन्नांसि he made abounding with water नाव्याः he made navigable rivers सुप्रतरा that which is easily crossed विपिनानि forests प्रकाशानि he made clear—he cleared the wood निर्वहानि Mallinath शक्तिमत्त्वात् by means of his powerfulness

32st. महतीं drawing leading a large army प्रेस Part हर कर्षति चक्राचीत चक्राचीत चक्रचक्र चकर्षं कर्षति । पूर्व going eastward to the sea बभौ he shone like Bhagiratha भा भ्रानि चक्राचीत बभौ भाव्यति भात । हर .. leading the Ganga taken off from the cluttered tresses of Harā

33st. त्याजितैः by the kings who had been forced to surrender their wealth, causal of त्यज । उत्खातैः turned out pass part उत्खन्य खनति चक्रानीत चक्रनीत चक्रान चक्रिष्यति खान । भृगैः routed pass part भृगुः ममति चक्राचीत चक्रञ्च मरुष्यति भृगु । उल्बण his way became cleared पारि .. drinking with the feet, i e trees which take in sap by their roots Like the way of the elephants by trees uprooted and made bare

पौरस्थानेषुक्रामंस्तान् जनपदान् जयी ।
 प्राप तान्निवनशराममुपकण्ठं महोदधे ॥ ३४ ॥
 अनम्राणां समुद्भर्तुस्तस्मान् सिन्धुरयाटिव ।
 आत्मा संरक्षितं सुंघ्नैर्वृत्तिमाश्रित्य वैतसीम् ॥ ३५ ॥
 वङ्गानुत्खाय तरसा नेता नौसाधनोद्यतान् ।
 निचखान जयस्तम्भान् गङ्गामोनोऽन्तरेषु स ॥ ३६ ॥
 आपादपद्मप्रणता कलसा इव ते रघुम् ।
 फलैः संवर्द्धयामासुस्तस्मान्प्रतिरोपिता ॥ ३७ ॥

34) पौरस्थान *eastern* आक्राम *attacking* Pr + Prt क्रम *conquer* जयति
 जयते । शरामं क्रमिष्यति क्राम् । तान् तान् *all* उपकण्ठ *the shore* महादधे
of the great ocean Words signifying water mean the ocean with the
 suffix धि which is from धा । तान्निवनशराम *verdant with forests of palms*
hence renders this *palmaria is plus nigra* But *ajana* means green
 or and forests of palms would only import a verdant not a black
 appearance The poet is here probably referring to the green forests
 of Bengal

35) अनम्राणां *of those not humble* obstinate समुद्भर्तुं *the overturner,*
वन्द्युद्यत् *the violence of the river* सुंघ्नैः *by Sihnais* वृत्ति *the state* वैतसी
appertaining to a reed The Sihnais could only save themselves from
madhu by taking to the state of a reed before a rapid river, that is by
 bending and surrendering

36) नेता *the general,* Raghū उत्खाय *having with great force*
overturner of the Bengali Kings in local part उत्त खन । नौ *who* लोद्वी
are used themselves as their vessels निचखान *hit* Per^o निचन । जयस्तम्भान्
columns of triumph गङ्गा *in insular intervals of the current of the Ganga*

37) आपाद् *lowly* लोपयिष्यति *to his lotus feet* कलसा *lotus*
flowers फलैः *they honored* अत्त *with their produce* इव *as*

स नीत्वा कपिशा सैन्यैर्बद्धिद्विरदसेतुभिः ।
 उत्कलादर्शितपथः कलिङ्गाभिमुखो ययौ ॥ ३८ ॥
 सं प्रतापं महेन्द्रस्य मूर्ध्नि तीज्जणं ग्यवेशयत् ।
 अङ्गुशं द्विरदस्येव यन्ता गम्भीरवेदिनः ॥ ३९ ॥
 प्रतिजयाच्च कालिङ्गस्तमस्त्वैर्गजसाधनः ।
 पक्षच्छेदोद्यतं शक्रं शिलावर्षोव पर्वतः ॥ ४० ॥
 द्विषां विपद्य काशुत्स्यस्तत्र नाराचदुर्दिनम् ।

replanted after uprooting, referring to the agricultural custom of transplanting the paddy

38st नीत्वा *having crossed* the river Kapiṣa with troops बद्ध *fixed* to elephants like bridges indecl part ३ नरति चतारीत तमार नेरु नरिचति नरोचति तीर्ष । उत्कल *having been shown his way by the Utkala* the Oriyas कलिङ्ग *marched toward Kaṅga* or the country watered by the Godāvari.

39st ग्यवेशयत् *he impressed* प्रताप *his vigor* मूर्ध्नि *on the head* of the mountain Mahendra मूर्धन् मूर्धो । यन्ता *as the driver* अङ्गुशं *fixes his goal* द्विरदस्य गम्भीरवेदिनः *on the head of an elephant that is a restful elephant* Sicut rector uncum capiti elephantis contumaciae Stenzer Galanus the Greek translator of the Rāghu Vāṇsa renders it "to akleron kai apetibous elephantos."

40st कालिङ्ग The Kāṅgīyan king प्रतिजयाच्च *received him with weapons* गजसाधन *having great resources in his elephants*, elephantis valent *Stenzer* शिलावर्षो *like a mountain showering stones* पक्षच्छेदोद्यतं *on Indra attempting to cut off its wings*. पक्ष *शकति* शकते *चपरीत्* चपरीट *चरीचति* चरीयते *शरीत*

41st विपद्य *having endured* चक्षुः *सहते* चक्षुः *भेदे* भेदा *भेद* भेद *भेद* काशुत्स्य Rāghu नाराचदुर्दिन *the enemy's shower of darts* मन्त्राय *as it* bathed according to the sūtra for his prosperity प्रतिपदे *obtains*

सन्मङ्गलस्नात इव प्रतिपेदे जयश्रियम् ॥ ४१ ॥

ताम्बूलोनां दलैस्तत्र रचितापानभूमयः ।

नारिकेलोत्सवं योधाः शान्त्रवच्च पपुर्यशः ॥ ४२ ॥

युद्धीतप्रतिमुक्तस्य स धर्मविजयो नृपः ।

श्रियं महेन्द्रनाथस्य जहार न तु मेदिनीम् ॥ ४३ ॥

ततो वेल्लानटेनैव फलवत्पूगमालिना ।

अगस्त्याचरितामाशामनाशास्यजयो ययौ ॥ ४४ ॥

स सैन्यपरिभोगेण गजदानसुगन्धिना ।

Perf अश्रिय the Fortune (or goddess) of victory इव ययौ अश्रियं पुर्यते धम ।

42d ताम्बूलोनां दले by means of betel stalks रचित the warriors who set make a drinking place as in a bowl नारिकेलोत्सवं drunk up or consumed the fermented juice of the coconut tree शान्त्रवच्च and also the even glory पपु Perf पा पिवति अयात परी पाश्र्चति पीत । The use which is made of the coconut on the Coromandel coast is very different from Bengal. There the most favourite produce of the tree is its juice or pulp which is largely taken as an intoxicating drink.

43d युद्धीत gon sang agrees with महेन्द्रनाथस्य of the king of Mahendra who was first taken and then released. धर्मविजयो the right victor को जहार श्रियं जहार took away the splendor. Perf इव इति अश्रियं इति अति धन । मेदिनी but not the earth, or territory.

44d वेला by the side of the sea coast फलवत् south roots of the areca tree in fruit अगस्त्याचरिताम आश्रित the southern quarter occupied by Ajatasya, a Rishi who was held as regent of the star Canopus. अनाश्रयः he went not desiring conquest ययौ Perf of पा पाति अयापौत् पाश्र्चति पात ।

45d श्रेय by the enjoyment of the troops गजदान snatching sweetly इति the expedition signat इति इति the river Cavery इति इति

कावेरीं सरितां पत्युः शङ्कनीयामिवाकरोत् ॥ ४५ ॥

बलैरधुपितास्तस्य विजिगीषोर्गताध्वनः ।

मारोचोद्धान्तदारीता मलयाद्वैरूपत्यकाः ॥ ४६ ॥

ससञ्जुरश्चक्षुणानामेलानामुत्पतिष्णवः ।

त्युन्व्यगन्धिषु मत्तेभक्तपेषु फलरेखवः ॥ ४७ ॥

भोगिवेष्टनमार्गेषु चन्दनानां समर्पितम् ।

nected as it were सरिता पत्युः by the husband of the rivers i. e. the Sea
इकरोत् Imperf इ करति अकार्षीत् अकार करिष्यति इत् ।

46st उपत्यका the valley or मलयाद्वै of the Malaya mountain मारोच
in the pepper gardens of which the Harita birds were wandering about
अधुपिता were inhabited] 45a part अधि रस वसति अवाप्तमात् उवास वसति
उषित । बलैः by the forces मताध्वन of him going on his way, desirous of
conquest

47st फलरेखव the dust of the fruits उत्पतिष्णव flung up रक्षाना of
carlamin] plants अक्षुणाना which were bruised by horses शुद्ध क्षुण्ति क्षुते
अक्षुप्त अक्षैतमोत् अक्षुप्त क्षुप्तोद क्षुप्तोद क्षोत्क्षति क्षोत्क्षते क्षुष । मसञ्जुः per-
stuck मत्तेभक्तपेषु मत्ते रभ-कटेषु to the temples of infuriated elephants तुस्यगन्धिषु
similar in scent मञ्जु सजति अमाचीत् ससञ्जु सस्यति सञ्जु ।

48st वैच the neck band of elephants निपदीच्छेदिना capable of breaking
the foot of a no नासपत्तं dul not break off Aor of सप्त सप्तते अक्षपत्त अक्षपिष्ट
सप्तमे सप्तते सप्तियते सप्त । समर्पित used to भोगि to parts of Sandal trees
which had been marked by encircling serpents भोगी having a bhoga or
serpents' food भोगिवेष्टनमार्गेषु = सर्ववेष्टनान् निक्षेपु Mallinatha On this
Stender translating these words 'serpentum vestigia' remarks 'elephan-
ti reformidant serpentes, qui in santali arboribus habitare solent. Ex-
perandum igitur erit, illos, cum serpentum vestigia circum arborum
truncos conspiciant, disruptis vitentis, quibus ipsorum colla ad arbora
erant alligata esse aufugituros praesertim cum illi quod longe
मपुमत्तः roboris gradum indicat, vel pedum vincula frangere

- नावसत् करिणां ग्रैवं त्रिपदीच्छेदिनामपि ॥ ४८ ॥
 दिशि मन्दायते तेजो दक्षिणस्यां रविरपि ।
 तस्यामेव रघोः पाण्ड्याः प्रतापं न विपेक्षिरे ॥ ४९ ॥
 ताम्रपर्णीसमेतस्य सुक्तासारं महोदधेः ।
 ते निपत्य ददुस्तस्मै यशः स्वमिव सञ्चितम् ॥ ५० ॥
 स निर्विश्य यथाकामं तटेष्वालीनचन्दनौ ।
 स्तनाविव दिशस्तस्याः शैलो मलयददुरैः ॥ ५१ ॥
 असञ्चविक्रमः सद्यं दूरान्मुक्तमुदन्वता ।

derent Quod vero illa, ad radicem Malayae montis qui sanctis arboribus
 bndat, Raghu's elephants quæta restabant, ad præcipuum deorum
 avergæ indicabit. Ita mâhi hoc distichen videtur explicandum
 dallauathas brevior est quam optaterra" I think however that the
 poet only meant to describe the magnitude of the Sandal trees which
 could thus stand the force of restive elephants tied to their trunks I
 am disposed to concur with Galinus, the Greek translator, who says "Ek
 onlou deiknetai, hoti ta sandana magala era dendra."

49th मन्दायते even the sun's splendour becomes diminished in the
 southern quarter पाण्ड्याः but the Pandjas न विपेक्षिरे could not even
 here endure the power of Raghu's विपेक्ष cerebral I 89 This does
 not exhibit much knowledge of astronomy, for when the sun is in the
 south his rays are not the less powerful on the spot

50th निपत्य they having down gave hub सुक्तासारं there best pearl
 मलय collected महोदधे out of the great ocean ताम्रपर्णी connected with
 the river Tamraparni e at the mouth of that river

51st निर्विश्य having enjoyed मलयददुरैः the mountains Malaya
 and Dardura ष्वालीनचन्दनौ covered with sandal trees The sentence is
 completed in the next stoka

52nd असञ्चविक्रमः of a hero, who's could not be withstood refers to

नितम्बमिव मेदिन्याः स्रस्तांशुकमलङ्घयत् ॥ ५२ ॥
 तस्यानोकैर्विचर्षङ्गिरपरान्तजयोद्यतैः ।
 रामास्त्रोत्सारितोऽप्यासीत् सम्यलम्न इवार्णवः ॥ ५३ ॥
 भयोत्सृष्टविभूषाणां तेन केरलयोपिताम् ।
 अलकेषु चमूरेणुश्चूर्णप्रतिनिधोद्धतः ॥ ५४ ॥
 मुरलामारुतोद्भूतमगमत् कैतकं रजः ।
 तद्योधवारवाणानामयत्नपटवास्तताम् ॥ ५५ ॥
 अभ्यभूयत वाचानां चरतां गात्रशिञ्जितैः ।
 वर्मभिः पवनोद्भूतैराजतालीवनध्वनिः ॥ ५६ ॥

Raghu सद्यः the Sahya mountains उदन्वता left at a distance by the sea
अलङ्घयत् he got over

53sl अनोकैः by his troops विचर्षङ्गिं moving on pres part instr pl of
उद्यत् चर्षन्ति असाप्सन्ति अद्यप्यत् सन्तर्षं चर्षन्ति उद्यत् । अद्यपरान्त intent
on the conquest of the west सद्यलम्न the sea appeared in contact with
the mountain Sahya रामास्य though driven to a distance by the arms
of Parasardana.

54sl चमूरेण the dust of the army चूर्णं was turned into a multitude
for perfumed powder अलकेषु in the locks केरलयोपितां of the women of
Kerala, now called Malibar भयोत्सृष्टा chose ornaments had been given
up through fear

55sl कैतकं रजः the dust (pollen) of the Ketula flower मुरला raised
by the breeze of the river Murala अगमत् obtained अरं गमं मञ्जति अगमत्
अगमत् मञ्जति गतः । अद्यत् the quality of a dress perfume without any
labor तद्योध for the armour of his warriors

56sl पवनः the sound of the areca tree raised by the wind अभ्यभूयत
was excelled वर्मभिः by the armour गात्रशिञ्जितैः which resounded on the bodies
वाचानां of the moving forces

खर्जूरोस्क्वन्वहानां मदीद्धारसुगन्धिषु ।
 कटेषु करिणां पेतुः पुन्नागेभ्यः शिलीमुखाः ॥ ५७ ॥
 अथकाशं किलोत्तन्वान् रामायाभ्यर्थितो ददौ ।
 अपरान्तमहोपालव्याजेन रघवे करम् ॥ ५८ ॥
 मत्तेभरदनोत्कीर्णव्यक्तविक्रमलक्षणम् ।
 त्रिकूटमेव तत्रोच्चैर्जयस्तम्भं चकार सः ॥ ५९ ॥
 पारसीकांस्ततो जेतुं प्रतस्थे स्थलवर्त्मना ।
 इन्द्रियाख्यानिव रिपुंस्तत्त्वज्ञानेन संयमो ॥ ६० ॥
 यवनीमुखपद्मानां सेहे मधुमदं न सः ।

57sl शिलीमुखा black bees पेतु fell Perf पत पतति अपरान्त पशत पति-
 ष्यति पतितः । पुन्नागेभ्यः from the Punnaga trees कटेषु into the temples
 of elephants खर्जूरो tied to the trunks of date trees मदीद्धार scented
 by the emission of the temporal liquor, agrees with कटेषु ।

58sl उत्तन्वान् the son किल so it is and अर्थितं having been asked
 अथकाशं had given place to Parushrami, अपरान्तं but through the instru-
 mentality of the western monarch gave tribute to Rāhu

59sl त्रिकूटमेव he made the mountain Trikuta itself मत्तेषु in which
 distinct characters of his power had been engraven by the tusks of his in-
 sulted elephants उच्चैः a lofty pillar of triumph

60sl पारसीकान् then he marched for the conquest of the Persians
 स्थल by an inland route Mallinātha says he avoided an expedition by
 sea because it was forbidden समुद्रपानस्य निषिद्धत्वात् । संयमो like an
 ascetic इन्द्रियाख्यान subduing the enemies called senses तत्त्वज्ञानेन by the
 knowledge of truth प्रतस्थे perf proper of स्था तिष्ठति अस्मान् तस्मैः स्थास्यति
 स्थितः । If takes the proper form because preceded by प्र ।

61sl न सेहे he could not bear perf मद् सपते अथकिं सेहे परिष्यते

बालातपमिवाज्जानामक्लानजनटोदयः ॥ ६१ ॥
 संयामस्तुमुनस्तस्य पादात्चैरथसाधनैः ।
 शार्ङ्गकृजितविज्ञेयप्रतियोधे रजस्यभूत् ॥ ६२ ॥
 भक्तापवर्जितैस्तेषां शिरोभिः श्मश्रुर्लेर्महोम् ।
 तस्तार सरघाव्याप्तैः सक्षौद्रपटलैरिव ॥ ६३ ॥
 अपनीतशिरस्त्राणाः शेषास्तं शरणं ययुः ।
 प्रणिपातप्रतीकारः संरम्भो हि मत्तात्मनाम् ॥ ६४ ॥
 विन्यन्ते ख तद्योधा मधुभिर्विजयश्रमम् ।

षोड् । तद्योधा the hilarity of mind यवनी in the lotus like faces of
 the Yamuna women. It appears that the word Jarava now applied to
 the Mahometans formerly include all foreign nations that came to
 India from the other side of the Indus. The Greeks were also
 designated by that name चक्षुः like an unreasonable rise of clouds not
 bearing बालातप the rising sun चक्षुः relating to lotuses. Words im-
 porting water signify clouds when joined with the affix द् from दृ and
 lotuses when joined with क from क्व । ७

62d. मयाम तुमुत् a fierce battle चक्षुःसाधनैः with the westerns having
 cavalry for their force रजसि on the dust शार्ङ्ग on which the antagonist
 was known only by the clangour of the bow

63d. भक्तापवर्जितैः by means of their heels severely arrived श्मश्रुः
 with beads सरघा covered with bees तस्तार he spread the earth सक्षौद्रपटलैः
 like collections of honey combs चक्षुः पटलैः चक्षुःसाधनैः चक्षुःसाधनैः
 तस्तार तद्विद्यन्ति कश्चित् चक्षुः ।

64d. शेषा the remnants, i. e. those that escaped slaughter in
 action चक्षुः having taken off their heads ; चक्षुःसाधनैः claimed his
 protection चक्षुः for the anger of great men प्रणिपात is assuaged by sub-
 mission

65d. विन्यन्ते ख his warriors mitigate चक्षुःसाधनैः their toils of victory

आस्तीर्णाजिनरत्नानु द्राक्षावन्नयभूमिषु ॥ ६५ ॥

ततः प्रतस्थे कौबेरीं भास्वानिव रघुर्हिंशम् ।

शरैस्सैरिवोदीच्यानुद्धरिस्त्रन् रसानिव ॥ ६६ ॥

विनीताध्वयमास्तस्य सिन्धुतीरविचेष्टनैः ।

दुधुवर्वाजिनः स्कन्वान् लग्गुङ्गुमकोसरान् ॥ ६७ ॥

तत्र ह्यनावरोधानां भर्तृषु व्यक्तविक्रमम् ।

कपोलपाटलादेशि वभूव रघुचेष्टितम् ॥ ६८ ॥

काम्बोजाः समरे सोढुं तस्य वोर्यमनीश्वराः ।

मभूति by means द्राक्षा on lands surrounded by water आस्तीर्णाजिन
spread with tick or best skins नी मयति अनैदीत् निजाय भेषति नीत ।

66st कौबेरी then Raghū marched to the Northern quarter भास्वानिव
as the sun returns northward when he reaches the tropic of Capricorn
उद्धरिस्त्रन् with a view to overturn by means of his arrows उदीच्यान् the
northern kings उभे as the sun by his rays takes up रसान् the mois-
ture

67st वाजिनः his horses विनीतः having relieved their fatigues of the
long journey चिन्तः by rest on the shores of the river Sindh. दुधुव
शोकः Pert धु धुनोति धुनुते शपावोव यषौषीत् अयत् दुधाव दुधुवे धवियति
धेषति धवियते धेषते धनः । लग्गु their shoulders with filaments of saffron
sticking to them

68st रघुचेष्टितः the Arts of Raghū यत्नविक्रमः which had been man-
ifested in their vigor ह्यनावरोधानां against the husbands of the women in
the service of the Illegals कपोलः became the cause of the red scars
on the cheeks which according to the custom of Indian women they
frantically struck with their own hands in their grief

69st काम्बोजाः The Kambujas अनैश्वराः unable सोढुं to endure his valor
in battle, and of उद्धः आनताः borne down, from तस्य मयति ह्यनैदीत् मयति

गजालानपरिक्लिष्टरक्षीटैः सार्द्धमानता ॥ ६९ ॥
 तेषां सदश्वभयिष्ठास्तुङ्गा द्रविणराशयः ।
 उपदा विविशुः शश्वन्नोत्सेक्तः कोशलेश्वरम् ॥ ७० ॥
 ततो गौरीगुरुं शैलमारुरोद्वाश्वसाधनः ।
 वर्द्धयन्निव तत्कूटानुद्धूतैर्धातुरेषुभिः ॥ ७१ ॥
 शशंस तुल्यसत्त्वानां सैन्यघोपेऽप्यसम्भ्रमम् ।
 गुह्याशयानां सिंचानां परिवृत्यावलोकितम् ॥ ७२ ॥
 भूर्जेषु भर्मरोभूताः कीचकध्वनिहेतवः ।

मता । सार्द्ध together with गजालान the Akshota trees bruised by the
 chains of elephants क्लिष्ट क्लिष्टयति क्लिष्टयते or १ conj क्लिष्टयति चक्रोशीन्
 चक्रिषन् चक्रेशिष्ट चक्रोश् चक्रिष्ठास्ते क्लिष्टयति क्लिष्टयति क्लिष्टयते ।

70sL. 'द्रविण' their heaps of gold तुङ्गा high सदश्व augmented by the
 addition of good horses उपदा their offerings विविशु constantly got to
 कोशलेश्वर the lord of Kosala, Raghu नेतृत्वेन but not their pride their
 pride could not get into Raghu who notwithstanding his victories re-
 tained his natural modesty and affability Stenzler renders this last
 phrase another way *superbiam suam reprimentes*

71sL. आरुरोद् then he ascended गौरीगुरुं the mountain Himalaya,
 father of Gouri अश्वसाधन having a large force of horse वर्द्धयन्निव augment-
 ing as it were इव वर्द्धयते । तत्कूटान् its peaks धातुरेषुभिः with the dust or par-
 ticles of minerals raised up by the horses

72sL. परिवृत्य अवलोकित the mere turning the head and taking a look
 on the part of lions गुह्याशयानां lying down in caves तुल्यसत्त्वानां equal in
 strength with the army शशंस uncontent अस्मभ्यम् their want of panic
 सैन्यघोपेऽपि even at the shouts of the troops

73sL. भूर्जे the trees ल भर्मरोभूता sounding "mar mar" in Bhurja trees

गङ्गाशीकरिणो मार्गे मरुतस्तं सिपेविरे ॥ ७३ ॥

विश्वमुनमेहृणां क्वायास्वध्यास्य सैनिकाः ।

दृशद्देवासितोत्सङ्गा नियत्सम्भ्रगनाभिभिः ॥ ७४ ॥

सरलासक्तमातङ्गग्रैवेयस्फुरितत्वियः ।

आसन्नोपधयो नेतुर्नक्तमस्त्रेहृदीपिकाः ॥ ७५ ॥

तस्योत्सृष्टनिवासेषु कण्ठरज्जुहतत्वचः ।

गजवर्म्म किरातेभ्यः शशंसुर्देवदारवः ॥ ७६ ॥

तत्र जन्यं रघोर्घोरं पार्वतीयैर्गणैरभृत् ।

नाराचदोषणीयाश्मनिष्प्रेपोत्पतितानलम् ॥ ७७ ॥

वीचक the causes of the sound of rattling bamboos गङ्गाशीकरिण charged with particles of the waters of the Ganga सिपेविरे served regaled him on the way

74a वैविका the troops विश्वमुन rested perf यम । क्वायास्य heponing अधि आय आले । दृशद् fem. acc pl on rocks वसिमोत्सङ्गा whose surfaces were perfumed नियत् with the mask of deer sitting in the shade of Nansen trees

75a. चोपधय glittering herbs सरलासक्त shining with increased light from the chains of elephants bound to Sarula trees आसन were or became Imperf 3d pl. वच वसि । नक्त at night चस्त्रे, lamps without oil नेतु for the general Raghu.

76a. उतसृष्ट in stations left by him कण्ठरज्जुहतत्वच the Devdaru trees whose barks were loussed by the neck tie ropes of elephants गजवर्म्म declared to the Kuratas or foresters the stature of the elephants

77a. सन्य war वच् with the mountaineer hosts नाराच in which fire flashe i up by the concussion of arrows darts and stones

शरैरुत्सवसङ्केतान् स कृत्वा विरतोत्सवान् ।

जयोदाहरणं वाक्कोर्गापयामास किन्नरान् ॥ ७८ ॥

परस्परेण विज्ञातस्तेषूपायनपाणिषु ।

राज्ञा हिमवतः सारो राज्ञः सारो हिमाद्रिणा ॥ ७९ ॥

तत्राक्षोभ्यं यशोराशिं निवेश्यावसूरो ह सः ।

पौलस्त्यतुलितस्याद्रेरादधान इव ह्रियम् ॥ ८० ॥

चक्रम्ये तोर्णनौचित्ये तस्मिन् प्राग्ज्योतिपेश्वरः ।

तद्गजानानतां प्राप्ते सह कालागुरुद्रुमैः ॥ ८१ ॥

78st उत्सव having made the *Utsavasankeetas*, a mountain tribe
विरतोत्सवान् *averse from feasting*; e having subjugated them गापयामास
made the *Kinnaras* to sing जयोदाहरणं a description of the victory of
his arms.

79st उपायनपाणिषु loc. pl absolute with तेषु; The conquered tribes
having come with offerings हिमवत सार the substance, strength or
wealth of the *Himalaya* by the king राज्ञः सार and the king's strength
हिमाद्रिणा by the mountain *Himalaya* परस्परेण was mutually understood

80st निवेश्य having there fixed indec part causal निवेशि । अक्षोभ्य
his indefectable pile of glory he descended आदधान exciting as it were
ह्रियं the shame acc. sing of ह्री । तस्य चद्रे of that mountain *Kailasa*
पौलस्त्य which had been lifted up or more by *Paulastya Pavana*
Mallinatha says केषासममनैव प्रतिनिष्टम इत्यर्थः ।

81st तोर्णं he having crossed the river *Lavhitja* loc absolute प्राग्
ज्योतिपेश्वर the king of *Pragyot sh* trembled कालागुरुद्रुमैः with the black
agallochum trees तद्गजानानतां which became the instruments of tying his
elephants

- न प्रसेहे स रुद्वार्कमधारावर्षदुर्दिनम् ।
 रथवर्त्मरजोऽप्यस्य कुतएव पताकिनीम् ॥ ८२ ॥
 तमोशः कामरूपेणामत्याखण्डलविक्रमम् ।
 भेजे भिन्नकटैर्नागैरन्यानुपहरोध यैः ॥ ८३ ॥
 कामरूपेश्वरस्तस्य हेमपीठाधिदेवताम् ।
 रत्नपुष्योपहारेण क्षायमानर्चं पादयोः ॥ ८४ ॥
 इति जित्वा दिशोजिष्णुर्न्यवर्त्तत रथोहतम् ।
 रजो विश्रामयन् राज्ञां कृत्रभृत्येषु मौलियु ॥ ८५ ॥
 स विश्वजितमाजह्रे यज्ञ सर्वस्वदक्षिणम् ।

82st न प्रसेहे the king of Pragyotish could not endure perf एह ।
 रथवर्त्मरज even the dust of Raghu's carriage way रुद्वार्क by which the
 sun was shut out of view अधारावर्षदुर्दिन and by which the day became
 inclement without heavy rain पताकिनी how could he then endure his army

83st ईश the Lord of the Kamarupas भेजे serial him, Raghu perf
 भज no reduplication, vide I 32 supra. अत्याखण्डलविक्रम who excelled
 Indra by his valor भिन्नकटै with elephants whose temples had opened & e-
 cased the liquor which made them furious अन्यान् उपहरोध यै by means
 of which he the Kamarupa king had subdued other kings

84st क्षायाम् चानर्चं The king of Kamarupa worshipped the refulgence
 of Raghu's feet perf vide II 2 supra. हेम the deity as it were resting
 in his golden footstool एव with gems as in the place of flower offerings

85st दिश see pl fem governed by जिता । जिष्णु the conqueror
 विश्रामयन् having caused the dust raised by the cars to rest मौलियु on the
 crowns इव destitute of ornaments of the kings that had been subjugated

86st चानरे he made perf prop चा ह । विश्वजित a sacrifice
 called conquest or conqueror of the world सर्वस्वदक्षिण in which one's all

आदानं हि विसर्गाय सतां वारिमुचामिव ॥ ८६ ॥

सत्रान्ते सचिवसखः पुरस्क्रियाभि-

र्गुर्वाभिः शमितपराजयव्यलोकान् ।

काकुत्स्थश्चिरविरहोत्सुकावरोधान्

राजन्यान् स्वपुरनिवृत्तयेऽनुमेने ॥ ८७ ॥

ते रेखाध्वजकुलिशातपत्रचिह्नं

सम्राजश्चरणयुगं प्रसादलभ्यम् ।

प्रस्थानप्रणतिभिरङ्गुलीषु चक्रु-

र्मौलिष्वक्च्युतमकरन्दरेणुगौरम् ॥ ८८ ॥

इति श्रीरघुवंशे महाकाव्ये कालिदासकृतौ

रघुदिविजयो नाम चतुर्थं सर्गः ।

is given as the concluding offering आदान collection of substances विसर्गाय is for going away on the part of good men वारिमुचा like the clouds

87st सत्रान्ते at the end of the sacrifice सचिवसखः kakutsthya, (Raghu) the friend of his ministers अनुमेने permitted perf prop vide I 32 supra अनुमेने । राजन्यान् the conquered princes शमित whose grief on their defeat had been relieved पुरस्क्रियाभिः by great honors conferred by Raghu चिर and who were anxious owing to long separation from their females स्वपुर, to return home to their own capitals

88st प्रस्थान they made by their prostrations at the time of going away सम्राजश्चरणयुगं the two feet of the emperor Raghu रेखा which were marked by royalty indicating lines or signs of flags thunderbolts and umbrellas प्रसाद attainable only by grace मौलि white in the toes with the floral juice and dust which dropped from the wreaths in their tresses

पञ्चम सर्गः ।

1

तमध्वरे विश्वजिति त्रितीशं
 निशेषविश्राणितकोपजातम् ।
 उपात्तविद्यो गुरुदक्षिणार्थं
 कौत्सः प्रपदे वरतन्तुशिष्यः ॥ १ ॥
 स मृण्मये वीतद्विरण्मयत्वात्
 पात्रे निधायार्घ्यमनर्घशीलः ।
 श्रुतप्रकाशं यशसा प्रकाशः
 प्रत्युज्जगामानिथिमातियेयः ॥ २ ॥

1st. अध्वरे at the Viswajit sacrifice उपात्तविद्यो उप आ दा pass. part. Mugdhalakshmi हार्दि १९९ ग्यबन्तव । Kautsa the disciple of Varatantu having acquired learning i. e. finished his education, scientiam adeptus Stenzler प्रपदे got to the lord of the world perf प्र पद governs त्रितीशं निशेष by whom the whole treasury had been entirely given away अर्घ्यं वाचयति । गुरु asking for his master's fee *.

2d अनर्घशीलः Ragha, of an inestimable disposition यशसा प्रकाशः shining by his glory अनिथिये hospitable प्रत्युज्जगाम advanced to receive अनिथि the guest श्रुतप्रकाशः shining by his knowledge of the Veda निधाय अर्घ्यं having placed the offering of respect अर्घ्येण on an earthen vessel वीत in consequence of being destitute of golden vessels, which had all been given away

तमर्चयित्वा विधिवद्विधिज्ञ-
 स्तपोधनं मानधनाग्रयायी ।
 विगाम्पतिर्विष्टरभाजमारात्
 कृताञ्जलिः कृत्यविदित्युवाच ॥ ३ ॥
 अथग्रणीर्मन्त्रकृतामृषीणां
 कुशाग्रबुद्धे कुशली गुरुस्ते ।
 यतस्त्वया ज्ञानमशेषमाप्तं
 लोकेन चैतन्यमिवोष्णरग्मेः ॥ ४ ॥
 कायेन वाचा मनसापि शशत्
 यत् सम्भृतं वासवधैर्यंनोपि ।

3rd विधिज्ञ the lord of men conversant with rule मान the foremost
 of those to whom honor is their wealth Stenler renders it primus
 corum qui honore abundant. अर्चयित्वा having worshipped the ascetic
 विधिवत् according to rule कृत्यविद् knowing his duty कृताञ्जलिः with hands
 joined thus spoke to him विष्टरभाज enjoying a seat, seated, आरात् near

4th कुशाग्रबुद्धे १०८ O thou whose intellect is as acute as the extre-
 mity of the kusa grass. अपि कुशली गुरुस्ते is thy master all well! अशेषो
 the leader सन्त्रहतां of Iustias, and us of mantras, यत from whom ज्ञानम्
 अशेषम् प्राप्तं the whole of knowledge has been obtained by thee चैतन्य like
 animation or sensibility by the world उष्णरग्मे from the sun. Ut mun-
 dus animam a solo, Stenler

5th चिविभ्र वच the threefold asceticism of the great Rishi सम्भृत
 which has been collected, accomplished कायेन by constant exercises of
 the body speech and mind वासवधैर्यंनोपि destroying the patience of

आपाद्यते न व्ययमन्तरायैः
 कश्चिन्मर्षेस्तिविधं नपस्तत् ॥ ५ ॥
 आधारबन्धप्रमुखैः प्रयत्नैः
 संवर्हितानां सुननिर्विशेषम् ।
 कश्चिन्न वाय्यादिरूपप्रबो वः
 अमच्छिदामात्रमपादपानाम् ॥ ६ ॥
 क्रियानिमित्तेष्वपि वतनत्वा-
 न्नमप्यङ्गमा'नुक्तिभिः कुशेषु ।
 तदङ्गशय्याच्युतनाभिनाला
 कश्चिन्मृगोणामनघा प्ररुतिः ॥ ७ ॥

*In his, trying long for his monopoly of dignity कश्चिन्न आपाद्यते अथ ॥
 I hope not to be ruined by obstructions created by In his's jealousy
 कश्चिन्मर्षेस्तिविधं नपस्तत् ॥ ५ ॥ It is used in asking a kind of leading question
 expressive of the querist's good wishes*

6th. कश्चिन्न वाय्यादि रूपप्रबो वः I hope there has been no calamity such as
 a storm &c व आधारबन्धप्रबो वः to the trees of your hermitage कश्चिन्मर्षेस्तिविधं
 relieve you of your fatigues मर्षेस्तिविधं which have been created सुननिर्विशेष
 with a care making no difference between them and children वाय्यादि
 with the labor of constructing reservoirs of waters around them &c

7th. कश्चिन्मृगोणामनघा प्ररुतिः ॥ ७ ॥ Are the offspring of the deer without per-
 ills कामा whose appetites were not frustrated वतनत्वात् in consequence of
 their being foarded by the Munis कुशेषु in respect of the things though
 instruments of or required for ceremonies तदङ्गशय्याच्युतनाभिनाला which
 dropped on their bed even the Munis' arms

निर्व्वर्त्यते यैर्नियमाभिषेको
 येभ्यो निवापाञ्जलयः पितृणाम् ।
 तान्युक्त्वापठाङ्कितसैकतानि
 शिवानि वस्तीर्थजलानि कञ्चित् ॥ ८ ॥
 नीवारपाकादि कडङ्गरीयै-
 रामृशयते जानपदैर्न कञ्चित् ।
 कालोपपन्नातिथिकल्प्यभागं
 वन्यं शरीरस्थितिसाधनं वः ॥ ९ ॥

8 l व नीर्थजलानि are your holy waters शिवानि all right नियमाभिषेक
 by which the ordained ablutions निर्व्वर्त्यते are managed निवाप अञ्जलयः and
 from which the handfuls of offerings to the fathers (or manes) are taken
 उक्त्वा and the shores of which are marked by the sixths of gathered corn,
 the sixths being the king's portion

9 l नीवार the wild ripe corn &c शरीर the sources of the suste-
 nance of your bodies कालोपपन्न and of which portions are allotted to
 guests coming in time आमृशयते न कञ्चित् they are not consumed? शश
 शूनि अघाधीत अमार्घीन् अनुघत ममर्शं अक्षयति भव्यति मृष्ट । जानपदैः by village
 cattle कडङ्गरीयै fit to have the chaff alone Stenzler renders it, "comed-
 tum ab hominibus rure solventibus qui non nisi palea vesci merentur"
 Mullinatha says निर्गोमृदिपादिभिः Cattle trespass appears to be referred to
 So thinks also the Greek translator Galanus "ton akthophoron
 Z6 u'—though he takes कडङ्गरीय for the least of burden carrying the
 chaff and not the animals allowed to eat it

अपि प्रसन्नेन महर्षिणा त्वं
 सम्यग्यिनोयानुमतो गृह्याय ।
 कानो ह्ययं संक्रमितुं द्वितीयं
 सर्वोपकारक्षममाश्रमं ते ॥ १० ॥
 तवार्हतो नाभिगमेन त्वप्रं
 मनोनियोगक्रिययौतसुकं मे ।
 अप्याज्ञया शासितुरात्मना वा
 प्राप्नोऽसि सम्भावयितुं वनान्माम् ॥ ११ ॥
 इत्यर्घ्यपात्रानुमितव्ययस्य
 रघोरुदारामपि गां निशम्य

10al मय्यक विदोष after being fully instructed अनुमत गृह्याय / may
 been d rected or permitted to enter the house/old state प्रसन्नेन by t
 great Psh। satisfied in mind कालोऽहि for this is th'e time संक्रमितु
 you to enter the second state सर्वोपकारक्षमं wh ch is capable of helping all
 others

11al अर्हतं worthy of honor gen sing agrees with तव । अमित्रमेव
 by your coming कनो मे न त्वप्रं my mind is not satisfied or satisfied i e
 it wants something more to complete its gratification नियोग being
 anxious to fulfil some command शमितु have you come by the command
 of your master or by yourself सभावयितु to honor me

12al परब्रह्मिण्य the disciple of Varatunika निशम्य I am ag / heard उदाराम
 अपि गां even this noble speech of Paghru अर्घ्यं in/one expend it re /
 every thing could be inferred fo r the earthen vessel of offering दुर्बलात्

स्वार्थोपपत्तिं प्रति दुबलाश-
 स्तमित्यवोचद्वरतन्तुशिष्यः ॥ १२ ॥
 सर्वत्र नो वार्त्तमवेदि, राजन् ।
 नाये कुतस्त्वय्यशुभं प्रजानाम् ।
 सूर्यो तपत्यावरणाय दृष्टे,
 कक्षेत लोकस्य कथं तमिस्रा ॥ १३ ॥
 भक्तिः प्रतीक्ष्येषु कुलोचिता ते
 पूर्वान मद्भागतयातिशेषे ।
 व्यतीतकालस्त्वहमभ्युपेत-
 स्वामर्थिभावादिति मे विषादः ॥ १४ ॥

becoming of feeble hope स्वार्थोपपत्तिं प्रति as to the fulfilment of his own
 object अवोचन् spoke thus to him, Aor वच 125 *Mura Mugdha*. 198 *Vya*
karapā Kaumuh part II

13sl न राजन् O King know it is all well with us नाये त्वयि loc abs
 thou being our lord सूर्यो तपति loc Part Abs. the sun shining, sole
 lucente, Stenzler कथं तमिस्रा कक्षेत how could there prevail a dark night
 तमिस्रा तामसी रात्रिं *Amaru* आवरणाय दृष्टे for obscuring the sight of men
 Some read तमिस्र darkness

14sl प्रतीक्ष्येषु veneration for those worthy of respect कुलोचिता is
 habitual to your race तथा अतिशेषे पूर्वान thou excellest thy forefathers by
 it 1 e by thy veneration 2 Con. अति श्री श्रेते शयाने श्रेते अशयिष्ठ शिष्ये ।
 व्यतीतं but that I have come out of time to thee अर्थिभावान् in the state
 of a petitioner विषादः this is my regret

शरीरमात्रेण नरेन्द्र तिष्ठन्
 आभासि तीर्थप्रतिपादितर्हिः ।
 आरण्यकोपात्तफलप्रसृतिः
 स्तम्बेन नीवार इवावशिष्टः ॥ १५ ॥
 स्थाने भवानेकनराधिपः सन्
 अकिञ्चनत्वं मखजं व्यनक्ति ।
 पर्यायपीतस्य सुरैर्हिमांशोः
 कलाक्षयः श्लाघ्यतरो हि वृद्धेः ॥ १६ ॥
 तदन्यतस्तावदनन्यकार्यो
 गुर्वर्थमाहर्त्तमहं यतिष्ये ।
 स्वस्त्यस्तु ते निर्गलिताम्बुगर्भं
 शरद्वनं नार्दति चातकोऽपि ॥ १७ ॥

15 तीर्थं *having given away your wealth to the worthy* शरीरमात्रेण *existing now only in your body* आभासि *thou appearest* तीरथार *like wild*
paddy स्तम्बेन *अवशिष्ट* *remaining with its culm* आरण्यक *after being*
plucked of its produce by foresters

16s1 स्थाने *properly एक being the sole king* व्यनक्ति *your majesty mani-*
facts 7 *con* वि खनज व्यनक्ति आहोत आनन्न अन्न^१ अकिञ्चनत्वं *destitution,*
poverty मखज caused by the sacrifice कलाक्षयः *The loaning दिमांशो of*
the moon पर्यायपीतस्य gradually drunk. 1 e consumed by the gods स्तम्ब
 मर *is more excellent वृद्धे than its increase*

17s1 तदन्यत *therefore from another person अनन्यकार्यं having no*
other business यतिष्ये I shall endeavour एत एतते। आहृतुं to procure

एतावदुक्त्वा प्रतियातुकामं
 शिष्यं महर्षेर्नृपतिर्निषिध्य ।
 किं वस्तु विद्वन् गुरवे अदेयं
 त्वया कियदेति तमन्वयुक्त्वा ॥ १८ ॥
 ततो यथावद्विद्विताध्वराय
 तस्मै स्याधवेशविवर्जिताय ।
 वर्णाश्रमाणां गुरवे स वर्णा
 विचक्षणः प्रस्तुतमाचक्षते ॥ १९ ॥
 समाप्तविद्येन मया महर्षि-
 विज्ञापितोऽभृद्गुरुदक्षिणायै ।

गुर्वेणं गुरुघन Mallinatha, magistri mei optatum, Steiner, सख्यसु ते be
 it well with thee ! धानकोऽपि not even the chataku अर्दति asks अर्दं आर्दति
 धानर्दं । शरत्घन an autumnal cloud निर्गन्धिताम्बुगर्भं of which the mass
 of waters has been discharged

18sl निषिध्य The king having prohibited, he stopped the pupil
 of the great Rishi प्रतियातुकाम who was desirous of going away एतावदुक्त्वा
 after speaking thus अन्वयुक्त्वा asked him Imperf prop अनु युज युनक्ति युजते ।
 किं O learned man what substance and how much is to be presented
 by you to me is due from you to your preceptor

19sl वर्णा विचक्षण the learned ascetic प्रस्तुतम आचक्षते stated his case
 perf अक्षे चक्षे अकशासीन अकशास अन्नत अन्नत चक्षरे चक्षरे । वर्णाश्रमाणा
 to the ruler of the several castes and states of life स्याधवेश destitute of
 any sentiment of pride or self complacency यथा and who had performed
 the sacrifice according to rule.

स मे विरायास्वलितोपचारं
 तां भक्तिमेवागणयत् पुरस्तात् ॥ २० ॥
 निर्वन्धसञ्जालरूपार्थकार्श्य-
 मचिन्तयित्वा गुरुणाहमुक्तः ।
 वित्तस्य विद्यापरिसंख्यया मे
 कोटोद्यतस्यो दश चाहरेति ॥ २१ ॥
 सोऽहं सपर्याविधिभाजनेन
 मत्वा भवन्तं प्रभुशब्दशेषम् ।
 अभ्युत्सहे सम्प्रति नोपरोद्दु-
 मन्येतरत्वाच्छ्रुतनिष्क्रयस्य ॥ २२ ॥

20st विद्वापित् the great Rishi was addressed समाह by me on having perfected my learning गुरु with a view to the fee due to the preceptor अतश्चात् पुरस्तात् he accounted as foremost i. e. as a sufficient return, अथ शक्यति अजोषस्य शक्यतायाः भक्ति विराय अस्मिन्तोपचारो my faith which I had long been unfailling in acts of devotion.

21st अहम् उक्त I was then addressed निर्वन्धसञ्जालरूप by my master grown angry at my importunity अचिन्तयित्वा not considering अहंकार्यं the smallness of my wealth, i. e. my slender means विद्यापरिसंख्यया according to the number of the sciences studied by you चाहरेति me विषय कोटोद्यतस्यो दश fourteen crores of treasure

22st सपर्याविधिभाजनेन by the earthen vessel of the offering of worship मत्वा believing indeed part मम ; भवन्तं your helpness प्रभुशब्दशेष to have only the title of Lord remaining in you i. e. to be exhausted of all your wealth. अभ्युत्सहे न उपरोद्दु do not dare to importunate i. e. troul to

इत्थं द्विजेन द्विजराजकान्ति-
 रावेदितो वेदविदां वरेण ।
 एनोनिवृत्तेन्द्रियवृत्तिरेनं
 जगाद् भूयो जगदेकनाथः ॥ २३ ॥
 गुर्वर्थमर्थोऽश्रुतपारदृश्या
 रघोः सकाशादनवाप्य कामम् ।
 गतो वदान्यान्तरमित्ययं मे
 मा भूत् परीवादनवावतारः ॥ २४ ॥
 स त्वं प्रशस्ते महिते मदीये
 वसंश्चतुर्थोऽग्निरिवाग्न्यगारे ।

you *अस्तेतरत्वात्* because of the no-smallness *श्रुत* of the price set on
 my learning i e the exorbitant fee demanded from me

23st. *आवेदित* having been thus addressed *वेदविदां वरेण* by the Brahmin
 excellent among the adepts in the Veda *जगदेकनाथ* the one or sole lord
 of the world, Raghu *द्विजराजकान्ति* whose beauty was like that of the
 king of Brahmans or the moon, *सोमे राज्ञो ब्राह्मणानाम्* । *एनोनिवृत्त* the
 functions of whose senses were restrained from sin *जगाद् भूय* spoke again.

24st. *गुर्वर्थमर्थोऽर्थो* a petitioner for his master's fee. *श्रुतपारदृश्या* who has
 seen the extremities of the Veda, thoroughly acquainted with the Veda
अनवाप्य not having attained his object from Raghu *वदान्यान्तर* went to
 another liberal man *मा भूत्* let there not be *परीवादनवावतार* this new rise of
 reproach--to me a disgrace which had never before been my lot to bear

25st. *वसन्* dwelling *प्रशस्ते* in my excellent or large and honoured
अग्न्यागारे house of fire or sanctuary as a fourth fire *द्विजानि अहानि* for two

द्वित्राण्यहान्यर्हसि सोढमर्हन्
 यावद् यते साधयितुं त्वदर्थम् ॥ २५ ॥
 तथेति तस्यऽवितथं प्रतीतः
 प्रत्यग्रहोत् सङ्गरमग्रजम्बा ।
 गामात्तसारां रघुरण्यवेद्य
 निष्क्रष्टुमर्थं चकमे कुबेरात् ॥ २६ ॥
 वशिष्ठमन्त्रोत्तणजात् प्रभावा-
 द्बुदन्वदाकाशमहीधरेषु ।
 मरुत्सखस्त्रेव वलाहकस्य
 गतिर्विजग्ने न हि तद्रथस्य ॥ २७ ॥

सोढु you are fit to forbear inf सह । अहम् patiently wait for two or
 three days in this holy mansion, O thou worthy of honor यावत् इति while
 I endeavour साधयितुं to accomplish your object

26th ~~verse~~ the first line is in the Prashna because the Devī

also seeing the earth furnished with treasures यात् या दा पार्ष्णपार्ष्ण पार्ष्णे
 desired कस कामयत । निष्क्रष्टु to procure wealth from Kavera inf
 शय ।

27th वशिष्ठ मन्त्र उत्तणजात् from the power produced by his consecration
 to the throne with the mantras or incantation of Faushika विजग्ने न हि the
 course of his chariot was unimpeded पर्य. पार्ष्ण. वि इव । उदन्वत् both on
 the sea and in the air and on mountains words signifying the earth imply

इत्यं द्विजेन द्विजराजकान्ति-
 रावेदितो वेदविदां वरेण ।
 ष्णोनिवृत्तेन्द्रियवृत्तिरेनं
 जगद् भूयो जगदेकनाथ ॥ २३ ॥
 गुर्वर्थमर्थी श्रुतपारदृश्या
 रघोः सकाशादनवाप्य कामम् ।
 गतो वदान्यान्तरमित्ययं मे
 मा भून् परीवादनवावतारः ॥ २४ ॥
 स त्वं प्रशस्ते मद्दिते मदीये
 वसंश्चतुर्योऽग्निरिवाग्न्यगारे ।

you *अश्वेतमान्* because of the no-smallness *सुत* of the price set on my learning i. e. the exorbitant fee demanded from me

23rd *आवेदित* having been thus addressed *वेदविदां वरेण* by the Brahmin excellent among the adepts in the Veda; *जगदेकनाथ* the one or sole lord of the world, *द्विजराजकान्ति* whose beauty was like that of the king of Prabhās or the moon, *षोमो राजा मे वाङ्मनामास* the functions of a horse's senses were restrained from sin *जगद् भूय* spoke again

24th *गुर्वर्थम् अर्थो* a petitioner for his master's fee *श्रुतपारदृश्या* who has seen the extremities of the Veda, thoroughly acquainted with the Veda; *अनवाप्य* not having attained his object from *द्विजराजकान्ति* went to another liberal man *मा भून्* let there not be *परीवादनवावतारः* this new rise of reproach—to me a disgrace which had never before been my lot to bear

25th *वसन्* dwelling *प्रशस्ते* in my excellent or large and honoured *अग्न्यागारे* house of fire or sanctuary as a fourth fire *द्विवाग्नि* *अग्नि* for two

द्वित्राण्यहान्यर्हसि सोढमर्हन्
 यावद् यत्ने साधयितुं त्वदर्थम् ॥ २५ ॥
 तथेति तस्य उवितथं प्रतीतः
 प्रत्यग्रहीत् सङ्गरमग्रजन्मा ।
 गामात्तसारां रघुरप्यवेक्ष्य
 निष्क्रेष्टुमर्थं चकमे कुबेरात् ॥ २६ ॥
 वशिष्ठमन्त्रोत्तणजात् प्रभावा-
 दुदन्वदाकाशमहीधरेषु ।
 मरुत्सखस्येव वलाहकस्य
 गतिर्विजघ्ने न हि तद्रथस्य ॥ २७ ॥

सोढु you are fit to forbear inf मत्त । अर्हन् patiently wait for two or
 three days in this holy reunion, O thou worthy of honor यावत् यत्ने while
 I endeavour साधयितुं to accomplish your object

also seeing the earth furnished with treasure भात्त वा दा pass part चकमे
 neutral कस कस्यते । निष्क्रेष्टु to procure wealth from Kuvēra inf
 लय ।

27th वशिष्ठ मन्त्र उत्तणजात् from the power produced by his consecration
 to the throne with the mantra or incantation of Vasishtha विजघ्ने न हि the
 course of his chariot was unimpeded, perf. pass वि दन् । उदन्त both in
 the s a and in the air and on mountains, words signifying the earth imply

अथाधिगच्छे प्रयतः प्रदोषे
 रत्नं रघुः कृष्णितगन्धगर्भम् ।
 मागन्तामग्भायनयैव धीरः
 कैनामनायं तरसा जिगीषु ॥ ७८ ॥
 प्रातः प्रयाणाभिमुगाय तर्गै
 मपिग्नया कोपगृष्टे नियुक्ता ।
 पिरणमर्यो कोपगृष्टस्य मध्ये
 वृष्टिं शगंसु पतिता नभस्तः ॥ ७९ ॥
 तं भूपतिर्भागरक्षेमराशिं
 नन्धं सुयेराट्ठभियास्यमानान् ।

दिदेश कौत्साय समस्तमेव
 पादं सुमेरोरिव वज्रभिन्नम् ॥ ३० ॥
 जनस्य साकेतनिवासिनस्तौ
 द्वावप्याभूतामभिनन्द्यस्तौ ।
 गुरुप्रदेयाधिकनित्यदोऽर्थो
 नृपोऽर्थिकामादधिकप्रदय ॥ ३१ ॥
 अयोध्यामीशतवाचितायं
 प्रजेश्वरं प्रीतमना मद्दर्थिः ।
 स्पृशन् करेणानतपूर्वकार्यं
 संप्रस्थितोवाचमुवाच कौत्सः ॥ ३२ ॥

30d दिदेश the king gave Koutsa समस्तमेव the entire, without reserve भागुर brilliant heaps of gold वज्रभिन्नमाकार obtained from Kavera who was about to be marched against 3 fut. pass. part वज्रि या पाद like a ball of Samera वज्रमिद struck and thrown down by lightning pass. part मिद् मिरति ।

31a साकेतनिवासिन of peop. inhabiting Ayodhya दो दो वजि वभता Aor 3d dual म् परति both of them became वभिन्द्या objects of laudation for their conduct दुद् the petitioner undaunted more than was due to his preceptor खप and the king giving more than was desired by the petitioner

32a The great Rishi Kautsa श्रवन् in mind स्पृशन् touching with his hand प्रजेश्वर the lord of men who were his subjects लद् by whom hundreds of camels and mares were made to carry the treasure वाचन्

किमत्र चित्रं यदि काममूर्धु-
 र्वृत्ते स्थितस्याधिपतेः प्रजानाम् ।
 अचिन्तनीयस्तु तव प्रभावो-
 मनोपितं द्यौरपि येन दुग्धा ॥ ३३ ॥
 आशास्यमन्यत् पुनरुक्तभृतं
 श्रेयांसि सर्वाण्यधिजग्मुपस्ते ।
 पुत्रं नभस्यात्मगुणानुरूपं
 भवन्तमीदं भवत पितेव ॥ ३४ ॥
 इत्थं प्रयुज्याशिपमग्रजन्ता
 राज्ञे प्रनीयाय गुरा सकाशम् ।

राजापि क्षेभे सुतमाशु तस्मा-
 दालोकमकीदिव जीवलोकः ॥ ३५ ॥
 ब्राह्मे मुहूर्त्ते किल तस्य देवो
 कुमारकल्पं सुषुवे कुमारम् ।
 अतः पिता ब्रह्मण एव नाम्ना
 तमात्मजनानमजं चकार ॥ ३६ ॥
 रूपं तदोजसि तदेव वीर्यं
 तदेव नैसर्गिकमुन्नतत्वम् ।
 न कारणात् स्वादिभिदे कुमारः
 प्रवर्तितो दीपइव प्रदीपात् ॥ ३७ ॥

35^l अथजना the first born, the Brahmin प्रवृज्य having conferred
 ब्राह्मिण a blessing on the king प्रतीपाय returned to his preceptor पर
 प्रति ६; क्षेभे the king also obtained परि prop सन् no reduplication
 चर्कात् as the annuniated creation receives light from the sun

36^l ब्राह्मे मुहूर्त्ते at the Brahma hour कुमारकल्प a boy obtained like
 Kartikeya सुषुवे his queen brought forth परि prop सः सजे अमेह ।
 अरमशब्दान he made his son by name अशु from an appellative of
 Brahma

37^l रूपं तदोजसि his body; the same in power as his father's
 वीर्यं his major the same नैसर्गिकोन्नतत्वं his natural high status the
 same न कारणात् the former did not differ from the cause i. e. his father
 प्रवर्तित as a light produced from a lamp does not

उपात्तविद्यं विधिवद्गुरुभ्य
 स्तं यौवनोद्भेदविशेषकान्तम् ।
 त्र्यो साभिलाषापि गुरोरनुज्ञा
 धीरेव कन्या पितुराचकाङ्क्ष ॥ ३८ ॥
 अथेश्वरेण क्रथकैशिकानां
 स्वयंवरार्थं स्वसुरिन्दुमत्या ।
 आप्त कुमारजनयनोत्सुकेन
 भोजेन दूतो रघवे विद्यष्टः ॥ ३९ ॥
 तं श्लाघ्यसम्बन्धमसौ विचिन्त्य
 दारक्रियायोग्यदशञ्च पुत्रम् ।
 प्रस्थापयामास ससैन्यमेन-
 मृद्वा विदर्भाधिपराजधानीम् ॥ ४० ॥

38st उपात्तविद्यं vide V 1 supra गुरुभ्य all pl यौवनोद्भेद him ex-
 tremely handsome by the development of youth सो the goodness of fortune
 साभिलाषापि through filled with desire for him आचकाङ्क्ष wished for अनुज्ञा
 the father's persuasion धीरेव like a discreet daughter

39st रघुवरेण by the lord Dhryu by name क्रथकैशिकानां of the kingdom
 of Fudarbha स्वयंवरार्थं for the ceremony of the selection of a bridegroom
 स्वसुरिन्दुमत्या of his sister Indumati कुमार anxious for fetching the prince
 Aja qualifies Dhryu आप्त a competent ambassador विद्यष्ट was sent to
 Raghu

40st चतौ विचिन्त्य /e, Raghu thinkin, श्लाघ्यसम्बन्ध a desirable all-
 round दार an i his son to be now is a fit state for getting a wife

तस्योपकार्यारचितीपचारा
 वन्यतरा जानपदोपदाभिः ।
 मार्गे निवासा मनुजेन्द्रसुतो-
 र्बभूवुस्त्यानविचारकन्या ॥ ४१ ॥
 स नर्मादारोधसि श्रीकरार्द्रै-
 र्मसृङ्गिरानर्त्तितनक्तमाले ।
 निवेशयामास विलहिताध्वा
 ज्ञान्तं रजोधसरकौतु सैन्यम् ॥ ४२ ॥
 अयोपरिष्ठाद्भ्रमरैर्भ्रमद्भिः
 प्राक् स्रुचितान्तसलिलप्रवेशः ।

प्रयावधानाय sent him *पदा* to the *मन्दीप* capital of the king of Vidarbha.

41a/ तस्य निवासा his halting residences or stations on the way उप कार्या with royal accommodations constructed in pavilions qualified निवा सा । वन्यतरा other than sylvan जानपद उपदाभिः by presents from villagers मनुजेन्द्रसुतो his, the son of the lord of men, उदान his habitations, on the way became almost like places of amusement in gardens or parks

42a/ निवृत्तिवाधा having passed over his way २० accomplished his journey निवेशयामास he encamped his weary'd troops रज whose flags had become grey by the dust मसृङ्गा on the banks of the *धर्मजा* चासृजित where the Carany trees were gently shaken by the wind मसृजित caused of वन् दत्तति । श्रीकरार्द्रैं mist with drops of water

43a/ मरिच from the river उग्रमज्जा wild elephant emerge ? पशु मज्जा मज्जति श्वाहीन सदस्यनि घट । निघोत a horse for je checks were cleared by

निर्धौतदानामलगण्डभित्ति-

र्वन्य सरित्तो गज उन्ममज्ज ॥ ४३ ॥

नि.शेषविचालितधातुजापि

वप्रक्रियामृत्त्ववतस्तटेपु ।

नीलोर्द्धरेखाश्वलेन शंसन्

दन्तद्वयेनाशमविकुण्ठितेन ॥ ४४ ॥

संहारवित्तेपलघुक्रियेण

हस्तेन तीराभिमुखः सशब्दम ।

वभौ स भिन्दन् वृद्धतस्तरङ्गान्

वार्य्यर्गलाभङ्गइव प्रवृत्त ॥ ४५ ॥

the temporal liquor being washed off घाव घावति धीत । प्राक् whose entrance into the water had been indicated before धमद्भि by black bees hovering over the water धम भ्रम्यति धाम्यति धमति चम्रुधन् चमसीन् चमाम धेमसु चमसु धमिष्यति धाम ।

43sl. This sloka is a reference to the wild elephant mentioned in the preceding शंसन् indicating अश्वविकुण्ठितेन by his two tusks being rock smitten निशेष though thoroughly washed off their yellowish hue नील variegated with a black line upward वप्रक्रिया his biting and digging up by the sides of the Ruckshavan mountain.

45sl. he वभौ appeared तीराभिमुख with his face turned toward the shore हस्तेन by his trunk हहार being quickly or nimbly drawn in and again projected भिन्दन् breaking through pres part. of भिद् भिनत्ति । वृत्त the large waves वार्य्यर्गलाभङ्गे as if bent on bursting the bars or bolts his stable

शैलोपम. शैवलमञ्जरीणां
 जालानि कर्पन्नुरसा स पथ्यात् ।
 पूर्वं तदुत्पीडितवारिराशि.
 सरित्प्रवाहस्तटमुत्सर्प ॥ ४६ ॥
 तस्यैकनागस्य कपोलमित्यो
 र्जलावगाच्चक्षणमात्रशान्ता ।
 वन्येतरानेकपदर्शनेन
 पुनर्दिदीपे मटदुर्दिनश्रीः ॥ ४७ ॥
 सप्तच्छदक्षीरकटुप्रवाहम्
 असह्यमाघ्राय मदं तदीयम् ।

46st शैलोपम the mountain like elephant शैवल मञ्जरीणां jwells of net works
 or clusters of net wood stalks जल कर्पति वा छरति अन्तर्गतं अन्तर्गतं अन्तर्गतं
 अन्तर्गतं कर्पति अन्तर्गतं छरति । अन्तर्गतं by her chest पदान् afterword's तट उन्नतम्
 crept up i. e. leaped up to the shore सप्त कर्पति अन्तर्गतं अन्तर्गतं अन्तर्गतं
 सप्तम् अन्तर्गतं अन्तर्गतं अन्तर्गतं । पूर्वं तदुत्पीडित at first i. e. before him the
 collection of waters upheaved by himself सरित् प्रवाह as a river torrent
 had overflowed the same

47st मटदुर्दिनश्री the splendor of the shower of temporal juice मद्य
 * एकनागस्य कपोलमित्यो from the two temporal openings of that one or lonely
 elephant जलावगाचन which had for a moment subsided by the plunge
 in the water वन्येतरानेकपदर्शनेन by the sight of elephants other than
 itself i. e. of tame elephants पुनर्दिदीपे became again a flame or aug-
 mented दीप 4 cony दीप्यते अदीपि अदीपिदि दीपि दीप्यते दीप ।

18st आघ्राय having smelt Indeed part वा निवति अघ्राय अघ्रायित मद्य

विनद्धिताधीरणतीव्रयत्नाः
 सेनागजेन्द्रा विमुखा बभूवुः ॥ ४८ ॥
 स किन्नबन्धद्रुतयुग्मशून्यं
 भग्नाक्षपर्य्यस्तरयं क्षणेन ।
 रामापरित्राणविहस्तयोधं
 सेनानिवेशं तुमुलं चकार ॥ ४९ ॥
 तमापतन्तं नृपतेरवध्यः
 वन्यः करोति श्रुतवान् कुमारः ।
 निवर्त्तयिष्यन् विशिखेन कुम्भे
 जघान नात्यायतकृष्टशार्ङ्गः ॥ ५० ॥

प्राप्यति घात प्राण । मद मदीय , his temporal juice असह्य intolerable
 मत्तशब्द like an acrid stream of the milk of the *Saptachhuda* सेनागजेन्द्रा
 the large elephants of the army विनद्धित आधीरण तीव्रयत्नाः trans-
 gressing the sharp or great efforts of the elephant-drivers—unmind-
 ful of all their efforts विमुखा became *averse*, turned their faces

49st स he, that wild elephant from the sea क्षणेन सेनानिवेशं तुमुलं
 चकार in a moment turned the camp of the army into a scene of perfect
 confusion like a *mingled fight* किन्नबन्ध empty of its draft animals which
 breaking through their reins or bonds had taken to flight भग्नाक्ष full of
 over turned broken wheeled ears, रामा in which the warriors or soldiers
 were at a loss for the protection of the females, the last four subjects as
 refer to सेनानिवेशं ।

50st कुमार The prince श्रुतवान् having heard—: e understood
 from the Vedas otherwise called *Sruta* or *hearings* नृपते अवध्य वन्य करी
 इति that " a wild elephant i. e. other than a war elephant in a combat, is

स विद्वमान्नः किल नागरूपम्,
 उत्सृज्य तद्विम्मितसन्धदृष्टम् ।
 स्फुरत्प्रभामण्डलमध्यवत्ति
 कान्तं वपुर्व्योमचरं प्रपेदे ॥ ५१ ॥
 अथ प्रभावोपनतैः कुमारं
 कल्पद्रुमोत्थैरवकीर्ष्य पुष्पैः ।
 उवाच चाग्नी दग्धनप्रभाभिः
 संवर्द्धितैरस्यलतारहारः ॥ ५२ ॥

not to be killed by a king" तम् आपतन्त निवर्त्तयिष्यन् *being about to be being*
willing to stop, without killing, that rushing elephant न अपत्यापतत्तदृष्टम्
not drawing his bow to any great length विशिष्टेन कुम्भे कण्ठम् struck on his
frontal hump with his arrow एव यन्नि एत प्रपि जति अरन् चवधीत् जवान
एभिष्यति एत ।

51st स विद्वमान् किल The elephant, (as they say) merely or scarcely
 perceiveth नागरूप उत्सृज्य *giving up the form of an elephant तद्विम्मित being*
looked at by the soldiers thereby astonished एव व्योमचर प्रपेदे assumed an
aerial body i. e. the body of a person that traverses the sky वाक्च
सोम स्फुरत्प्रभामण्डल in the midst of a brilliant encircling light यद्य
विद्यति अवाकीर्ष्य वा अभाकीर्ष्य विद्याद्य अवाक्नि वा भवत्यति विद् । एत एवजति
एवमे अवाकीर्ष्य अदृष्ट ममर्जे ममर्जे अवाक्नि ममर्जे एत । स्फुर स्फुरति अवाक्नी
पुष्पहारः क्व रिष्यति । एत एवमे अवाक्नि एदे पन्त्यते पन्त ।

52nd अथ कुमारं चवकीर्ष्य then having spiralled the prince
 प्रभावोपनतैः कल्पद्रुम उत्थैः पुष्पैः *with flowers of the celestial tree ob-*
tained by his power उवाच चाग्नी The eloquent aerial person spoke
thus दग्धनप्रभाभिः संवर्द्धितैरस्यलतारहार augmenting by the reflection of
the brilliancy of his teeth the splendor of the large pearl necklace

मतङ्गशापादवलेपमूलात्
 अवाप्तवानस्मि मतङ्गजत्वम् ।
 अवेहि गन्धर्व्वपतेस्तनूजं
 प्रियंवदं मां प्रियदर्शनस्य ॥ ५३ ॥
 स चानुनीतः प्रणतेन पश्चात्
 मया महर्षिर्मृदुतामगच्छत् ।
 उष्णत्वमग्न्यात्पसंप्रयोगात्
 शैत्यं हि यत् सा प्रकृतिर्जलस्य ॥ ५४ ॥

pendent on the prince's *chest* अवकीर्णः] Indeed part. अव ह्यु किरति अकारिन्
 घकार कटिष्यति करीष्यति कीर्णः । वच यद्धि यच्चि वध्मि अवीचत उवाच
 वक्ष्यति उक्तः ।

53sl. मतङ्ग by the *malediction* of the Rishi *Matanga* अवलेपमूलात्
 caused by my own *arrogance* अवाप्तवान् I had got into the *strife* of
 an elephant अवेहि माम् *know me* अव इहि Imperat. 3 sing of वृत् to go
 वति अगान् इयाथ एष्यति इतः । Verbs signifying "to go" obtain the mean-
 ing of *knowing* when preceded by अव । गन्धर्व्वपते the son of the chief of
Gandharvas प्रियवदम् refers to माम् *me* by name *Priyavada* प्रियदर्शनस्य
 refers to गन्धर्व्वपते the chief of the *Gandharvas* who was of an agreeable
 appearance

54sl. स च अनुनीतः Then he the great Rishi being supplicated,
 प्रणतेन मया by me prostrated before him मृदुताम् got to *leniency* & e
 became lenient मम मध्वति अगमन जगाम गमिष्यति गतः । उष्णत्वं जलस्य for
 the *warmth of water* अग्नि आत्प संप्रयोगात् is owing to the application of
 fire or the sun शैत्यम् that which is coolness in it is of its own nature
 & e coolness is natural to water

इत्वाकुवंशप्रभवो यदा ते
 भेत्सूत्र्यज कुन्ममयोमुखेन ।
 संयोक्ष्यसे स्त्रेण वपुर्महिम्ना
 तदेत्यवोचत् स तपोनिधिर्मां ॥ ५५ ॥
 संमोचितः सत्ववता त्वयाहं
 शापाच्चिरप्रार्थितदर्शनेन ।
 प्रतिप्रियं चेद्भवतो न कुर्यां
 वृथा हि मे स्यात् स्वपटोपलब्धि ॥ ५६ ॥
 संमोहनं नाम सखे ममास्त्रं
 प्रयोगसंचारविभक्तमन्त्रम् ।

55al तदा इति शचीवत Then thus the Rishi the very repository of the
 ceticism spoke to me तत्र वक्ति शचीवत एवात्र वक्षति उक्त । इत्वाकु 'When
 Aja a descendant from the race of Ikshvaku भेत्सूत्र्येण ते कुम्भे अयोमुखेन shall
 pierce thy frontal hump by his iron-pointed arrow भिद् भित्ति भिन्ने अभिद्भ
 or अभिद्भोत् अभिन्न विभेद् विभिदे भेत्सूत्र्येण भेत्सूत्र्येण भिद् । संयोक्ष्यसे then thou
 shalt be rejoined । सं शाल्त् recover thy own bodily splendor युज युनक्ति
 युज्जे अयुज्जत् वा अयोक्षीत् अयुक्त युयोज युयुजे योक्ष्यति योष्यते युक्त ।

56al संमोचितः शापात् Being freed from the curse which had been
 inflicted on me सत्ववता त्वया by thee O powerful prince चिर whose
 appearance had been long prayed for by me प्रतिप्रियम् if I do not render
 you some service in return that may be agreeable to you कुर्याम् Pot of
 ल करति श्चकार्थेत् चकार करिष्यति एत । मे सपटोपलब्धि then the attain-
 ment of my own (or natural) position एवा would be in vain एवात् Pot
 of अत्र अलि स वलि शचीवत ।

गान्धर्वमादत्स्व यतः प्रयोक्तुः
 न चारिहिसा विजयश्च क्षस्ते ॥ ५७ ॥
 अलं हिया मां प्रति यन्मुहुर्त्तं
 द्यापरोऽभूः प्रहरन्नपि त्वम् ।
 तस्मादुपच्छन्दयति प्रयोज्यं
 मयि त्वया न प्रतिपेधरीच्यम् ॥ ५८ ॥
 तयेत्युपस्पृश्य पयः पयित्रं
 सोमाङ्गयायाः सरितो नृसोमः ।
 उदङ्मुख सोऽस्त्वविदन्समन्त्रं
 जग्राच्च तस्मान्निगृहीतशापात् ॥ ५९ ॥

एवं तयोरध्वनि दैवयागात्
 आसेदुपो. सख्यमचिन्त्यहेतु ।
 एको ययौ चैत्ररथप्रदेशान्
 सौराज्यरम्यानपरो विदर्भान् ॥ ६० ॥
 तं तस्त्रिवांसं नगरोपकाण्डे
 तदागमाच्छुद्धगुरुप्रहर्षः ।
 प्रत्यञ्जगाम कथकैशिकेन्द्रः
 चन्द्रं प्रवृद्धार्मिर्वोर्मिमाली ॥ ६१ ॥

his mouth by his hands i. e. performed achamana or purified his hands and mouth एष पवित्रम् the holy water सोमोद्भाषा वरित of the river spring from the moon i. e. the Nerbudda नृपोऽसौ He the human moon i. e. the eminent man, Aja अक्षयिने expert in arms एदद्दुष् with his face turned to the north अयाह received or accepted Perf of एह । इत्यस्त्रम् the incantation weapon तच्छात् from him liberated from the curse

60st एवं तयोः Thus of the two अध्वनि contracting fortitiously (or under a providential dispensation) on the way आसेदुपो 2 | ret or Perf part genitive dual from आसर सोदति अयद् नृपोऽसौ मयात् मत्स्यति सत्र संदिवात् । सख्यम् friendship from an unthought of (i. e. unexpected) cause एक one of the two ययौ went Perf of य । चैत्र to the air of Chaitraratha the garden of Kuber; kept by Chitraratha अयत् the other सौराज्य रम्यात् to the well governed beautiful kingdom of Vidarbha

61st. तं तस्त्रिवांसम् his stopping Perf. part. accus. sing अत्र निवृत्ति अस्यात् तस्यै आश्रयति शिवं तस्त्रिवांसम् । नगरोपकाण्डे on the suburbs कथ कथ related with exquisite delight at his arrival प्रत्यञ्जगाम advanced to him कर्मिमाली इव like the surgy ocean चन्द्रं प्रवृद्ध कर्मि advancing up-heaving surges at the spring tides to meet the moon

प्रवेद्य चैनं पुरमग्रयायो
 नीचैस्तयोपाचरदपिंतश्री ।
 मने यथा तत्र जन समेत
 वैदर्भमागन्तुमजं गृहेशम् ॥ ६९ ॥
 तस्याधिकारपुरुषैः प्रणतैः प्रदिष्टां
 प्राग्द्वारवेदिविनिवेशितपूर्णकुम्भाम् ।
 रम्यां रघुप्रनिनिधिः स नवोपकाय्या
 बान्छान् परामिव दशां मदनेऽध्यवास ॥ ६९ ॥

तत्र स्वयंवरमाहतराजलोक
 कन्यान्लाम कमनोयमजस्य लिप्सो ।
 भावावबोधकलुपा दयितेव रात्रौ
 निद्रा चिरेण नयनाभिमुखो बभूव ॥ ६४ ॥
 तं कर्णभूषणनिपोडितपीथरांसं
 शय्योत्तरच्छदविमर्दकशाङ्गरागम् ।
 सृतात्मजाः स्वयसः प्रथितप्रबोधं
 प्रबोधयन्नुपसि वागभिरुदारवाचः ॥ ६५ ॥
 रात्रिर्गता मतिमता वर मुञ्च शय्यां
 धात्रा द्विधैव ननु धर्जगतो विभक्ता ।

64st मत्र there निद्रा sleep भावावबोध like a female unable to under-
 stand the wishes of her consort चिरेण came late at night before the eyes
 चमस्य of Aja लिप्सो her sing of लिप्सु desirous of obtaining बभूव
 कन्या ललाम that wished for paragon of a maiden स्वयवर on account of
 whose expected election of a husband there was an assemblage of kings.

65st स तम कर्णभूषण whose broad shoulders had been grated by
 his earrings शय्योत्तर the ornament decorations of whose bed had been
 swept off by the over-covering sheet of the bed प्रथितप्रबोध who was eminent
 in wisdom सृतात्मजा the sons of bards स्वयसः his equals in age उदारवाच
 of excellent speech प्रबोधयन्नुपसि aroused from sleep उपसि at dawn शय्यां
 by their panegyric language as follows

66st रात्रिर्गता the night has passed मतिमता वर O thou the best
 among the intelligent मत्र शय्या bare thy bed मत्र (i con) मुञ्चति मुञ्चते मुञ्चन्
 चमुञ्चत धीयति धीयते मुञ्च । धू जगत् the burden of the world ननु विभक्ता / as

तामेकतस्तव विभक्तिं गुरोर्विनिद्रः
 तस्या भवानपरधुर्यपदावलम्बी ॥ ६६ ॥
 निद्रावशेन भवताप्यनपेक्षमाणा
 पर्युत्सुकत्वमवसा निशि खण्डितेव ।
 लक्ष्मीर्विनोदयति येन दिगन्तलम्बी
 सोऽपि त्वदाननरुचिं विजहाति चन्द्रः ॥ ६७ ॥
 तद्वल्गना युगपदुन्निपितेन तावत्
 सद्यः परस्परतुल्यमधिरोचतां द्वे ।

is not born divided द्विधैव even two fold in two parts धीरा by the creator ता
वस्तु which on the one hand तव गुरुः thy father विभक्तिं bears भ 3 conj विभक्तिं
विभक्ते चत्वार्षीत् अथत नभार विभक्त्यभूव &c. वभू भरिष्यति भरिष्यते भत ।
विनिद्रः sleepless refers to 'thy father' भवान् and you or your highness
तस्या अपर धुर्यपदावलम्बी are in the place of its other bearer

67sl. अनपेक्षमाणा Lakshmi disregarding भवता अपि पर्युत्सुकत्वम् her
attachment even to thee निद्रावशेन overpowered by sleep refers to भवता ।
अवसा like a female deserted at night and therefore embittered by
jealousy चन्द्र येन विनोदयति the moon, with whom she Lakshmi has been
amusing herself to relieve her jealousy दिगन्तलम्बी he, too, the moon,
setting at the extremity of the horizon त्वदाननरुचिं विजहाति is giving
up the splendor, the representative of thy face—व 3 conj जाहाति चत्वार्षीत्
करी चाम्पति हीन ।

68sl. तन् वल्गुना Therefore by the beautiful simultaneous opening
द्वे भवतः अधिरोचता h t the two obtain at once परस्परतुल्यो mutual comparison
or similitude) तव चक्षुः the two, namely, thine eye चक्षुः प्रसन्नमान within
which is rolling a delicate star or pupil, पद्म च and the lotus too

प्रस्यन्दमानपरुपेतरतारमन्त
 चक्षुस्तव प्रचलितभ्रमरश्च पद्मम् ॥ ६८ ॥
 वृन्ताच्छुभं हरति पुष्पमनोकहानां
 संब्रज्यते सरसिजैररुणांशुभिर्नैः ।
 स्वाभाविकं परगुणेन विभातवायुः
 सौरभ्यमोश्चरिव ते मुखमारुतस्य ॥ ६९ ॥
 तान्मोदरेषु पतितं तरुपञ्जवेषु
 निद्धौतैश्चारगुलिकाविशदं हिमाम्भः ।
 आभाति लब्धपरभागतयाऽधरोष्ठे
 लीलास्मितं सुदग्नाच्चिरिव त्वदीयम् ॥ ७० ॥

परुपेतरतारम् whereabout the black bee is moving round अधरोष्ठम् Impera-
 tive dual वृ १ cony रोहति चरन् रोहति कठ ।

69th विभातवायु The morning breeze परगुणेन रूपे इव desirous of ob-
 taining, as it were, by means of other's virtues सौरभ्यं the sweet scent स्वाभा-
 विकं which is natural to or inherent in ते मुखमारुतस्य the air of thy mouth
 i. e. thy breath हरति seizes वृन्तान् from the stalk लघु पुष्पम् अनोकहानां the
 loose flowers of trees संब्रज्यते and unites itself सरसिजैः with lotuses चक्षुः
 श्चक्षुः opened by the rays of Aruna or rising sun वृ १ cony हरति चक्षुःपेत्
 चक्षुः चक्षुःपेत् वृ १ cony चक्षुःपेत् See V 51

* 70th हिमाम्भः the dew-water, श्लेषेण नक्षत्रेषु नक्षत्रेषु on
 the foliage of trees तान्मोदरेषु red inside निधौतैः white as a cleansed neck
 face of pearls refers to dew drops आभाति shines appears मा २ cony मति
 आभाति रश्मिं भासति भान । लब्धम् by obtaining excellence त्वदीयं लीलास्मितं
 इव like thy unspotted smile अधरोष्ठे on thy lips सुदग्नाच्चिः endowed with
 the brightness of thy teeth

यावत् प्रतापनिधिराक्रमते न भानुः
 अक्राय तावदरुणेन तमो निरस्तम् ।
 आयोधनाग्रसरतां त्वयि वीर याते
 किंवा रिपूंस्तव गुरुः स्वयमुच्छिनत्ति ॥ ७१ ॥
 शयां जहत्युभयपक्षविनीतनिद्राः
 स्तम्बेरमा मुखरशृङ्खलकर्षिणस्ते ।
 येषां विभान्ति तरुणारुणरागयोगात्
 भिन्नाद्रिगैरिकतटा इव दन्तकोशाः ॥ ७२ ॥
 दीर्घेष्वमी नियमिताः पटमण्डपेषु
 निद्रां विहाय वनजात वनायुद्देश्याः ।

71st यावत् भावः प्रतापनिधि while the sun, the repository of brilliance
 न आक्रमते has not yet risen तम 1 conj क्रम्यति क्रामति क्रम्यते क्रमते अक्रामीत्
 अक्राल अक्राम अक्रमे क्रमिष्यति क्रम्यते क्रान् । अक्राय भावत् instantly meanwhile
 तम निरस्त is the darkness dispelled अरुणेन by Aruna आयोधनाग्रसरता त्वयि
 याते thou having undertaken the lead in battles वीर O hero ! तव गुरु किं वा
 will thy father now रिपूंस्तव स्वयमुच्छिनत्ति himself destroy the enemy अन् रिद
 7 conj विनत्ति विन्ते अविशदत् अश्नैतघीत अश्चित विच्छेद विच्छिदे अन्त्यति
 वेत्स्यते विद्म ।

72st ते तम्बेरमा thy elephants उभय having overcome sleep by changing
 both sides मुखरशृङ्खलकर्षिण drawing their clanging chains शयां जहति
 are leaving their beds प्रेष 3 pl हा 3 conj. जहति अहामीत् हास्यति हीन ।
 येषां whose दन्तकोशाः bed-like tusks अरुणारण with the orient light of the
 young or rising sun on them विभान्ति are shining, appearing भिन्नाद्रि as
 if they had cleft asunder the red mineralled sides of a mountain

वक्रोष्मणा मलिनयन्ति पुरोगतानि
 लेह्यानि सैन्धवशिलाशकलानि वाहाः ॥ ७३ ॥
 भवति विरलभक्तिर्म्हान्पुष्पोपचार
 सकिरणपरिवेपोद्भेदशून्या प्रदोषा ।
 अयमपि च गिरं नस्तत्रबोधप्रयुक्ताम्
 अनुवदति शुक्ले मञ्जुवाक् पञ्जरस्य ॥ ७४ ॥
 इति विरचितवामिर्बन्दिपुत्रे कुमार
 सपदि विगतनिद्रस्तल्पमुज्ज्वलाञ्चकार ।

73rd शरी वाहा *these horses* वनापुदेशा *of the country of Vanāṣṭra* or
 Persia, निघण्टिना १८१ in दीर्घेषु पटमण्डपेषु *in large thatched or silken*
partitions निद्रा विहाय *having given up sleep* वनजास *O thou lotus-eyed Aja*
 मलिनयन्ति *are soiling* वक्रोष्मणा *by the warmth of their mouths* । e. their
 breath सैन्धवशिलाशकलानि *the bits of rock salt* पुरोगतानि *placed before*
 them लेह्यानि *for them to lick* । e. rat. Mallanītha here cites an authority
 maintaining that salt is a good thing for horses in the morning —

पूर्वाह्णकाले चाद्याना शयने लवणं दितम् ।

शुक्लमोहविवन्ध्नं लवणं सैन्धव वरम् ॥

74th खानपुष्पोपचार *flowers presented to thee are withering* भवति *and*
 are becoming विरलभक्ति *loose in texture* प्रदोषा *the lamps* सकिरणपरिवर्ण
 उद्भेदशून्या *are becoming round or dim by the throbbing of the halo of their*
 . नासा अपि च यत्र शुकं से *and thus thy parrot too मञ्जुवाक् soft in speech*
 पञ्जरस्य *remaining in its cage अनुवदति is repeating after us न निद्रा our*
 records लवणप्रदीप प्रयुक्ता *used for awakening thee वदति* वदति *सवादीत*
 उवाच *परिवृत्ति* उदित ।

75th इति *Thus* कुमार *the prince* विगतनिद्रः *his sleep being removed*
 बन्दिपुत्रे *by the sons of lords* विरचितवामि *speaking in well composed*

यावत् प्रतापनिधिराक्रमते न भानुः
 अक्राय तावदरूपेण तमो निरस्तम् ।
 आयोधनाग्रसरतां त्वयि वीर याते
 किंवा रिपूंस्तव गुरुः स्वयमुच्छिनत्ति ॥ ७१ ॥
 शय्यां जहृत्युभयपक्षविनीतनिद्राः
 स्तम्बेरमा मुखरशृङ्खलकर्पिणस्ते ।
 येषां विभान्ति तरुणारुणरागयोगात्
 भिन्नाद्रिगैरिकतटा इव दन्तकोशाः ॥ ७२ ॥
 दीर्घध्वमी नियमिताः पटमण्डपेषु
 निद्रां विहाय वनजासु वनायुदेश्याः ।

71sl यावत् भावु प्रतापनिधि *while the sun, the repository of brilliance*
 न आक्रमते *has not yet risen* क्राम् I conj क्रम्यति क्रामति क्रम्यते क्रमते आक्रमीत्
 अक्राय चक्राम चक्रमे क्रमिष्यति क्रम्यते क्रान् । अक्राय तावत् *instantly meanwhile*
 तमो निरस्त *is the darkness dispelled* अरुणेन *by Aruna* आयोधनाग्रसरता त्वयि
 याते *thou having undertaken the lead in battles* वीर O hero । तव गुरु किं वा
 will thy father now रिपूंस्तव उच्छिनत्ति *himself destroy the enemy* उच्छिन्
 7 conj विनति विन्ते अश्चिदत् अश्चेत्सीत् अश्चिद्य चिच्छेद चिच्छिदे कृत्यति
 कृत्यते विभ ।

72sl स्तम्बेरमा *the elephants* उभय *having overcome sleep by changing*
both sides मुखरशृङ्खलकर्पिण *drawing their clanging chains* शय्या जहति
are leaving their beds प्रेष 3 pl हा 3 conj, जराति अरापीत् दास्यति हीन ।
 येषां *whose* दन्तकोशा *tusk-like tusks* अरुणारुण *with the orient light of the*
young or rising sun on them विभान्ति *are shewing, appearing* भिन्नाद्रि *as*
if they had cleft asunder the red mineralled sides of a mountain

पष्ठ. सर्गः ।

स तत्र मञ्चेषु मनोज्ञवेशान्
सिंहासनस्थानुपचारवत्सु ।
वैमानिकानां मरुतामपश्यत्
आकृष्टलीलान् नरलोकपालान् ॥ १ ॥
रतेर्गृहीतानुनयेन कामं
प्रत्यर्पितस्वाङ्गमिवेशरेण ।
काकुत्स्थमालोकयतां नृपाणां
मनो बभूवेन्दुमतीनिराशम् ॥ २ ॥

1st स तत्र There he, Aja, अपश्यत् saw 3 sing Imperf Lang of रश्, पश्यति अदाद्योत् ~~अदर्शत्~~ अदर्शत् दर्शय् प्रत्यनि दृष्ट । नर the rulers of the human world, kings मनोज्ञ having fascinating dresses सिंहासनस्थान् enthroned मञ्चेषु each on his allotted dais उपचारवत्सु fitted with regal furniture आकृष्ट possessed of the splendor* वैमानिकानां of gods on heavenly cars

2nd नृपाणां मन the minds of the kings काकुत्स्थ looking at Kakutstha, Aja, काम प्रत्यर्पित the picture of Kama himself having his body restored by Siva रते as if accepting the supplications of Rati अश्वत् became hopeless of Ishtarati. Perf (Lat.) of भू भवति अभूत् भविष्यति भूत् ।

मदपटु निनदद्भिर्वोधितो राजचंसैः

सुरगज इव गाङ्गं सैकतं सुप्रतीकं ॥ ७५ ॥

अथ विधिमवसाय्य शास्त्रदृष्टं

दिवसमुखोचितमञ्चिताक्षिपक्ष्मा ।

कुशल्यिरचितानुकूलवेषः

क्षितिपसमाजमगात् स्वयंवरस्थम् ॥ ७६ ॥

इति श्रीरघुवंशे महाकाव्ये कान्दिदासकृतौ अजस्रय-

वराभिगमनो नाम पञ्चमः सर्गः ।

or measured *language* सपदि उभयाक्षकार *instantly left his bed*
सुप्रतीक इव like as *Supratika* सुरगज the *elephant* of the *gods* गाङ्गं सैकतं
leaves the *sand-banks* of the *Gangā* बोधित when ascended राजचंसैः by
gress or rather swans मदपटु निनदद्भिः *uttering* their sweet notes in their
hilarity

76s. अथ अवसाय्य *having finished* causal indecl part अथ ओ ४ conj
स्थिति असात् असाधोत् सपो नास्यति मित् । विधिं शास्त्रदृष्टं the *ritual found* or
taught in the *Sastras* दिवसमुखोचितं proper for the *commencement* of the
day—the *morning duties* अक्षिताक्षिपक्ष्मा *Ajya*, with *beautiful eye-lashes*
कुशल्यिरचितानुकूलवेषः *having dressed properly* with the help of *expert*
servants असात् see it Aor इ ३ conj इति असात् इषाय रम्यति । क्षितिप
समाज to the *assembly* of *kings* स्वयंवरस्थ congregated on the occasion of
the *election* of a *bridegroom* by the bride, the princess of *Viśvāmitra* .

पष्ठः सर्गः ।

स तत्र मञ्चेषु मनोजवेशान्
सिंहासनस्थानुपचारवत्सु ।
वैभानिकानां मरुतामपश्यत्
आकृष्टलीलान् नरलोकपालान् ॥ १ ॥
रतैर्गृहीतानुनयेन कामं
प्रत्यर्पितस्त्राङ्गमिवेश्वरेण ।
काकुत्स्थमालोकयता नृपाणां
मनो बभूवेन्दुमतीनिराशम् ॥ २ ॥

1st. स तत्र *There he, Aja, अपश्यत् saw* 3 sing Imperf *Lang of पर,*
पश्यति अशापीन् ~~अदरं~~ अदरं दर्शयति दृश्यति दृष्ट । नर *the rulers of the*
human world, kings मनोज having *fascinating dresses* सिंहासनस्थान्
enthroned मञ्चेषु each on his allotted *days* उपचारवत्सु fitted with regal
furniture आकृष्ट possessed of the splendor वैभानिकानां of gods on
heavenly cars .

2nd. एषाणां मन *the minds of the kings* काकुत्स्थ looking at *Kaku-*
sthya, Aja, काम प्रत्यर्पित *the picture of Kama himself* having *his body*
restored by Siva रते *as if accepting the supplications of Kati* दम्भ
became hopeless of Intumati. Peri (Lot) of भू भवति अमृत भवियति भूम ।

उपात्तविद्यं विधिवद्गुरुभ्य
 स्तं यौवनोद्भेदविशेषकान्तम् ।
 श्रीः साभिलाषापि गुरोरनुज्ञां
 धीरेव कन्या पितुराचकाङ्क्ष ॥ ३८ ॥
 अथेश्वरेण ऋथकैशिकानां
 स्वयंवरायं स्वसुरिन्दुमत्याः ।
 आप्तः कुमारजनयनोत्सुकेन
 भोजेन दूतो रघवे विद्यष्ट ॥ ३९ ॥
 तं श्लाघ्यसम्बन्धमसौ विचिन्त्य
 दारक्रियायोग्यदशञ्च पुत्रम् ।
 प्रस्थापयामास ससैन्यमेन-
 वृद्धां विदर्भाधिपराजधानीम् ॥ ४० ॥

38st उपात्तविद्यं vide V 1 supra गुरुभ्यः abl pl यौवनोद्भेदः him ex-
 tremely handsome by the development of youth श्री the goodness of fortune
 साभिलाषापि though filled with desire for him आचकाङ्क्ष wished for अनुज्ञा
 the father's permission धीरा इव like a discreet daughter

39st ईश्वरेण by the lord Bhoja by name ऋथकैशिकानां of the kingdom
 of Vidarbha स्वयंवरायं for the ceremony of the selection of a bridegroom
 स्वसुरिन्दुमत्या of his sister Indumatī कुमार anxious for fetching the prince
 Aja, qualifies Bhoja आप्तः a competent ambassador विद्यष्ट was sent to
 Raghu

40st अपि विचिन्त्य he Raghu thinking श्लाघ्यसम्बन्धः a desirable alli-
 ance दार and his son to be now in a fit state for getting a wife

तस्योपकार्यारचितोपचारा
 वन्येतरा जानपदोपदाभिः ।
 मार्गे निवान्ना मनुजेन्द्रसुनो-
 वंभ्रवुरुद्यानविहारकन्याः ॥ ४१ ॥
 स नर्मदारोधसि शीकराद्रै-
 र्मङ्गिरानर्त्तितनक्तमाने ।
 निवेशयामास विलङ्घिताध्वा
 झान्तं रजोधसरकोतु सैन्यम् ॥ ४२ ॥
 अथोपरिष्ठाद्भ्रमरैर्भ्रमङ्गिः
 प्राक् सञ्चितान्तःसुनिलप्रवेशः ।

प्रस्थापयामास sent him अथा to the wealthy capital of the king of Vidarbha.

41st तस्य निवान्ना his halting residences or stations on the way उपकार्यै with royal accommodations constructed in pavilions कुशलिते निवान्ना । वन्येतरा other than rajan जानपद् उपदाभिः by presents from villagers मनुजेन्द्रसुनो his, the son of the lord of men, उद्यान his habitations on the way because almost like places of amusement in gardens or parks

42nd विलङ्घिताध्वा having passed over his army i e accomplished his journey निवेशयामास he encamped his equipped troops रजः whose flags had become grey by the dust बभ्रुः on the banks of the Narmada शान्तिते where the Carany trees were greatly shaken by the wind नर्त्तितं caused of ननु मन्थति । शीकराद्रै moist with drops of water

43rd सरित् from the river उन्मसञ्जः a wild elephant emerged परितः सञ्जः सञ्जः शमातीन् सङ्घमति मयः । निर्भ्रतः whose large cheeks were cleansed by

निधौतदानामलगण्डभित्ति-
 र्वन्य सरित्तो गज उन्ममज्ज ॥ ४३ ॥
 नि शेषविचालितधातुजापि
 वप्रक्रियामृत्तवतस्तरेषु ।
 नीलोर्द्धरेखाश्रवलेन शंसन्
 दन्तद्वयेनाश्रविकुण्डितेन ॥ ४४ ॥
 संहारविक्षेपलघुक्रियेण
 हस्तेन तोराभिमुख. सशब्दम् ।
 बभौ स भिन्दन् वृहत्तरङ्गान्
 वार्यर्गलाभङ्गद्वय प्रवृत्त ॥ ४५ ॥

the temporal liquor being washed off घात भावति घीन । प्राक् loose entrance into the water had been unobscured before क्षमद्भि by black bees hovering over the water क्षम भ्रमति क्षाम्यति क्षमति क्षमयत क्षमन्तौ यमान भेगतु यक्षन्तु क्षमिष्यति भान् ।

44sl This sloka is a reference to the wild elephant mentioned in the preceding शंसन् in locating अश्रविकुण्डितेन by his two tusks being rock smitten निशेष though thoroughly washed off their yellowish hue नील variegated with a black line upward वप्रक्रिया his biting and digging up by the sides of the Rikshavan mountain.

45sl he बभौ appeared तोराभिमुख with his face turned toward the shore हस्तेन by his trunk संहार being quickly or nimbly drawn in and again projected भिन्दन् breaking through प्रवृत्त part of भिद् भिनत्ति । इषत् the large waves वार्यर्गलाभङ्गे as if bent on bursts of the bars or bolts his stable

शैलोपमः शैवलमञ्जरीणां
 जालानि कर्षन्नुरसा स पश्चान् ।
 पूर्वं तदुत्पीडितवारिराशिः
 सरित्प्रवाहस्तटमुत्ससर्प ॥ ४६ ॥
 तस्यैकनागस्य कपोलभित्त्यो
 र्जलावगाहक्षणमात्रशान्ता ।
 वन्यतरानेकपदर्शनेन
 पुनर्दिदीपे मददुर्दिनयोः ॥ ४७ ॥
 सप्तच्छदलीरकटुप्रवाहम्
 असह्यमाघ्राय मदं तदीयम् ।

46st. शैलोपम *the mountain like elephant* शैवल *pulling off wet works*
 or clusters of sea weeds stalks लव कर्षति वा लवति अकार्षीति अकाशीत अलक्षन्
 क्रक्षति कर्षति कर्षति कर्षति । सरसा *by his chest* पश्चात् *afterwards* तट उत्ससर्प
creeped up & e leaped up to the shore सप सर्पति असपत् असाशीत असाशीत
 ससर्प ससर्पति ससर्पति ससर्प । पूर्वं *at first* & *before* him *the*
collection of waters upheaved by himself सरित् प्रवाह *as a river torrent*
had overflowed the same

47st. मददुर्दिनयोः *the splendor of the shower of temporal joys* वन्य
 रकनागस्य कपोलभित्त्यो *from the two temporal openings of that one or lonely*
elephant अलावगाहन *which had for a moment subsided by the plunge*
in the water वन्य इतर अनेकपदर्शनेन *by the sight of elephants other than*
wild & e of tame elephants पुनर्दिदीपे *became again inflamed or sug-*
mented दीप & cony दीपते अदीपि अदीपिष्ट दिदीपे दीपिषते दीप ।

18st. आघ्राय *having smelt* इदं *part* वा अघ्रायति अघ्राय अघ्रायति अघ्रायति

विलङ्घिताधीरणतीव्रयत्नाः

सेनागजेन्द्रा विमुखा बभूवुः ॥ ४८ ॥

स किन्नबन्धद्रुतयुग्यमून्यं

भग्राक्षपर्यस्तरयं क्षणेन ।

रामापरिचाणविहस्तयोधं

सेनानिवेशं तुमुलं चकार ॥ ४९ ॥

तमापतन्तं नृपतेरबध्यः

वन्यः करोति श्रुतवान् कुमारः ।

निवर्त्तयिष्यन् विशिखेन कुम्भे

जघान नात्यायतकृष्टशार्ङ्गः ॥ ५० ॥

घास्यति घातं घाण । मद् मदीय, *his temporal juices* असह्य intolerable
सप्तशब्द like an acrid stream of the milk of the *Saptachhada* सेनागजेन्द्रा
the large elephants of the army विलङ्घिताधीरण तीव्रयत्ना trans-
gressing the sharp or great efforts of the elephant-drivers—unmind-
ful of all their efforts विमुखा became *averted*, turned their faces

49th स he, that wild elephant from the sea क्षणेन सेनानिवेशं तुमुलं
चकार in a moment turned the camp of the army into a scene of perfect
confusion like a *mangled fight* शिन्नबन्ध empty of its draft animals which
breaking through their reins or bonds had taken to flight भग्राक्ष full of
over turned broken *wheeled* spurs, रामा in which the warriors or soldiers
were at a loss for the protection of the females, the last four adjectives
refer to सेनानिवेश ।

50th कुमारः The prince श्रुतवान् having heard—i. e. understood
from the Vedas otherwise called *Śruti* or *hearings* नृपतेरबध्य वन्य करो
इति that "a wild elephant i. e. other than a war elephant in a combat, is

स विद्वमात्रः किल नागरूपम्

उत्सृज्य तद्विस्मितसैन्यदृष्टः ।

स्फुरत्प्रभामण्डलमध्ववत्ति

कान्तं वपुर्व्योमचरं प्रपदे ॥ ५१ ॥

अथ प्रभावोपनतैः कुमारं

कल्पद्रुमोत्पैरवकीर्यं पुष्यैः ।

उवाच वाग्मी दृशनप्रभाभिः

संवर्द्धितोरस्यन्तारहारः ॥ ५२ ॥

not to be killed by a king मम् आपतन्निवर्त्तयिष्यन् being about to being
willing to stop, without killing, that rushing elephant स आत्मानलहणार्हं
not drawing his bow to any great length विशिखेन कुम्भे अघान struck on his
frontal hump with his arrow. एन दन्ति एत प्रन्ति कश्चि अहन् अरधीन् अघान
दगिष्यति एत ।

51st स विद्वमात्र किल The elephant, (as they say) merely or scarcely
percol नागरूप उत्सृज्य giving up the form of an elephant तद्विस्मित being
looked at by the soldiers thereby astonished वपु व्योमचर प्रपदे assumed an
aerial body i. e. the body of a person that traverses the sky कान्त hand
some स्फुरत्प्रभामण्डल in the midst of a brilliant encircling light कथ
विश्वानि आवासीन् वा अभाषीन् विश्वाथ अगति वा भ्युत्थानि विद । एत सज्जति
एतन्ने अवासीन् अदृष्ट समञ्जे महजे मन्दिनि मन्दिने एत । स्फुर स्फुरति अणु रीति
पुष्पैर च्छुरियति । एद पयते अपादि पदे पतयते पण ।

52d अथ कुमारम् अवनकीर्यं then having sprinkled the prince
प्रभावोपनतैः कल्पद्रुम उतैः पुष्यैः with flowers of the celestial tree ob-
tained by his pot or उवाच वाग्मी The eloquent aerial person spoke
thus दृशनप्रभाभिः संवर्द्धित उरस्यन्तारहार augmenting by the reflection of
the brilliance of his teeth the splendor of the teeth, most needles-

मतङ्गशापाद्वलेपमूलात्
 अवाप्तवानस्मि मतङ्गजत्वम् ।
 अवेहि गन्धर्व्वपतेस्तनूजं
 प्रियंवदं मां प्रियदर्शनस्य ॥ ५३ ॥
 स चानुनोतः प्रणतेन पथ्यात्
 मया महर्षिर्म्हृदुतामगच्छत् ।
 उष्णत्वमग्न्यातपसंप्रयोगात्
 शैत्यं हि यत् सा प्रकृतिर्जलस्य ॥ ५४ ॥

pendent on the prince's chest अवकीर्णः Indeed part अत्र हृ किरति अकारोन्
 अकार करिष्यति करीष्यति कीर्णः । वच वक्ति वधि वध्मि अवीचत् उवाच
 वक्ष्यामि उक्तः ।

53a. मतङ्ग by the malediction of the Rishi Matanga अवलेपमूलात्
 caused by my own arrogance, अवाप्तवान् I had got into the state of
 an elephant अवेहि माम् know me अत्र रश्मि Imperat 3 sing of इत् to go
 इति अवात् इवाय इष्यति इतः । Verbs signifying "to go" obtain the m: in
 ing of knowing when preceded by अ । गन्धर्व्वपते the son of the chief of
 Gandharvas प्रियंवदम् refers to माम् me by name Priyavada प्रियदर्शनस्य
 refers to गन्धर्व्वपते the chief of the Gandharvas who was of an agreeable
 appearance

54a स च अनुनोतः—Then he the great Rishi being supplicated,
 पथ्यतेन मया by me prostrated before him मृदुताम् got to leniency i e
 became lenient तप्त गच्छति अगमनं जगाम मन्विष्यति गतः । उष्णत् उष्णस्य for
 the warmth of water अग्नि आतप उप्रयोगात् is owing to the application of
 fire or the sun शैत्यम् that which is coolness in it is of its own nature
 i e coolness is natural to water

- इत्वाकुवंगप्रभवो यदा ते
 भेत्सृज्यं कुम्भमयोमुखेन ।
 संयोक्ष्यसे स्वेन वपुर्महिम्ना
 तदेत्यवोचत् स तपोनिधिर्माम् ॥ ५५ ॥
 संमोचितः सत्ववता त्वयाहं
 शापाच्चिरप्रार्थितदर्शनेन ।
 प्रतिप्रियं चेद्भवतो न कुर्यां
 वृथा हि मे स्यात् स्वपदोपलब्धि ॥ ५६ ॥
 संमोहनं नाम सखे ममास्त्रं
 प्रथेगसंचारविभक्तमन्त्रम् ।

55a/ तदा रति श्लोचत *Then thus the Rishi the very repository of as
 ceticism spoke to me* दस वक्ति श्लोचत् उवाच वक्षति उक्त । इत्वाकु " *When
 Aja is discomfited from the race of Ilshoni's* भेत्सृज्यं ने कुम्भ अयोमुखेन shall
 pierce thy frontal hump by his iron-pointed arrow भिद् भिजति भिन्दे अभिदत्
 or अभैतयोत् अभिज विभेद् विभिदे भैत्सृज्यं भेतसृजे भिज । मयोक्ष्यसे then thou
 shalt be rejoined ; १) shalt recover thy own bodily splendor वुष्य वुष्यति
 पूर्यते अपुज्यत् वा अयोक्षीत अयुक्त वुषीज वुष्ये योक्ष्यति योक्ष्यते युक्त ।

56a/ संमोचितं शापात् *Being freed from the curse which had been
 inflicted on me सत्ववता त्वया by thee O powerful prince चिर whose
 appearance had been long prayed for by me प्रतिप्रियम् if I do not render
 you some service in return that may be agreeable to you वृथाम् Pat of
 स करोति अकार्षीत् अकार करिष्यति कृत । मे स्वपदोपलब्धि then the attain-
 ment of my own (or natural) position एषा would be in vain स्यात् Pat
 of अथ अस्ति स एति आसीत् ।*

गान्धर्व्वमादत्स्व यत् प्रयोक्तुः
 न चारिहिसा विजयश्च हस्ते ॥ ५७ ॥
 अनं ह्रिया मां प्रति यन्मुहूर्त्तं
 दयापरोऽभूः प्रहरन्नपि त्वम् ।
 तस्मादुपच्छन्दयति प्रयोज्यं
 मयि त्वया न प्रतिपेधरौक्ष्यम् ॥ ५८ ॥
 तथेत्युपस्पृश्य पयः पवित्रं
 सोमाङ्गवाया सरितो नृसोम ।
 उदङ्मुख सोऽस्त्वविदन्तमन्त्रं
 जयाच्च तस्मान्निगृह्येतिशापात् ॥ ५९ ॥

57st मद्ये आदत्स्व O friend take or accept Imperat. Prop. 2 sing. of दा or दद दने or ददते आदित or आदिष्ट ददे or ददते वाग्दने or ददियते दत्त । समीहन नाम मम अक्षम् my weapon I named Śiṣimohana (or fascinator) प्रदोक्त which I may be discharged or drawn in at pleasure by different incantations दत्त by virtue of which प्रदोक्तु म य आरिहिसा the discharger may not injure / a enemy's person विजयश्च as I get victory will be in his hand

58st अयं ह्रिया मां प्रति No reason for shame before me—don't be ashamed यत् मुहूर्त्तं प्रहरन् अपि been in though strike me for a moment Pres Part. of हृ । दयापरं अहम् मम् ye have been (or proved) kind to me your strike has proved a benefit by my liberation from the curse अहम् 2 sing. 3 Pres. or Aor. of मु भवति अहम् अहम् भवियति मुह । तस्मात् उपच्छन्दयति मयि therefore myself I appreciate / I value मया न प्रतिपेधरौक्ष्यम् the hardness of a resolute I did not baffle / I defy

59st तथारति Havim, said to be an उपस्पृश्य Havim, applied to

एवं तयोरध्वनि दैवयागान्
 आसेदुपोः सख्यमचिन्त्यचेतु ।
 एको ययौ चैत्रंरयप्रदेशान्
 सौराज्यरम्यानपरो विदर्भान् ॥ ६० ॥
 तं तस्थिवासं नगरोपकण्ठे
 तदागमाखुङ्गुत्प्रचर्यः ।
 प्रत्युज्जगाम क्रयकैशिकेन्द्रः
 चन्द्रं प्रवृद्धामिर्वोर्मिमाली ॥ ६१ ॥

his mouth by his hands : e performed *achamana* or purified his hands
 and mouth पर एविशम् the holy water सीनेदुपाय हरित of the water
 sprung from the moon : e the Nerbuddi. हयोम He the human moon, : e
 the eminent man, Aja अक्षपिन् expert in arms उद्दहृष with his face
 turned to the north अयाच received or accepted Perf of यच । अक्षमन्तम्
 the incantation weapon तपान from him liberated from the curse

60a. एवं तयोः Thus of the two अध्वनि contracting fortuitously
 (or under a providential dispensation) on the way आसेदुपो 2 just or
 Perf part, genitive dual from आसद् औदति असद् सभाद् सद्यस्यति एद्
 सेदिवान् । मख्यम् friendship from an unthought of (i. e. unexpected)
 cause एक one of the two ययो went Perf of या । चैत्र to the site
 of Chaitraratha the garden of Kusena kept by Chaitraratha अर the
 other सौराज्य रम्यान to the well governed beautiful kingdom of Vidarbha.

61a. तं तस्थिवासम् him stopping Perf part १ocus sing स्या तिष्ठति
 अथात् तस्थी अस्थानि स्थित तस्थिवात् । नगरोपकण्ठे on the suburbs कथ the
 lord of Krathakausika, Bhoja, the king of Vidarbha तदागमाखुङ्गुत्प्रचर्यं
 elated with exquisite delight at his arrival प्रत्युज्जगाम advanced to receive
 him उर्मिमाली एव like the surgy ocean चन्द्रं प्रवृद्धामिर् advancing with
 un-heaving surges at the spring tides to meet the moon

प्रवेश्य चैनं पुरमग्रयायो
 नीचैस्तथोपाचरदपिंतश्रीः ।
 मेने यथा तत्र जनसमेतः
 वैदर्भमागन्तुमजं गृहेशम् ॥ ६२ ॥
 तस्याधिकारपुरुषैः प्रणतैः प्रदिष्टां
 प्राग्द्वारवेदिविनिवेशितपूर्णकुम्भाम् ।
 रम्यां रघुप्रतिनिधिः स नवोपकाय्यां
 बाल्यात् परामिव दृशां मदनेऽध्युवास ॥ ६३ ॥

62st प्रवेश्य चैनं पुरम् *And having made him enter the city* अग्रयायो
 Bhoja going before or leading नीचैः तथा उपाचरन् he served him humbly
 in such a manner अपिंतश्रीः by whom (Bhoja) the insignia of royalty
 were by way of compliment, delivered to Aja Stenzler renders this
 "felicitate peditus." But Galanus translates it (more correctly as I
 think) "Hō polia edor'ato"—to whom, i. e. to Aja he presented many
 things मेने that people assembled there thought वैदर्भम् that the king of
 Vularbha was the stranger or guest and Aja the lord of the house.
 आचरन् Imperf आचर 1st. conj चरति अघाटीत् अघार अरिचरति चरित ।
 मेने Perf. of सम 4 conj मन्वते अमल मेने मन्वते अत ।

63st. रघुप्रतिनिधिः *the representative of Raghu* । e Aja अध्युवास occur
 just Perf. अधि वम 1st. conj वसति अवात्मीत् उवास वत्सति उपित । नव
 उपकार्यः । रम्याम् *the beautiful new Palace* प्राग्द्वार *which at its front*
door had an altar with a pot full of water in it प्रदिष्टाम् *which was*
indicated तस्य अधिकारपुरुषैः प्रणतैः by his (Bhoja's) officers bowing down
 बाल्यात् *as Kama occupies the state which succeeds boyhood.*

तत्र स्वयंवरसमाह्वतराजलोकं
 कन्याललाम कमनोयमजस्य लिप्सोः ।
 भावावबोधकलुपा दयितेव रात्रौ
 निद्रा चिरेण नयनाभिमुखो बभूव ॥ ६४ ॥
 तं कर्णभूषणनिषोडितपीवरांसं
 शय्योत्तरच्छदविमर्द्दकृशाङ्गरागम् ।
 सृतात्मजाः सवयसः प्रथितप्रबोधं
 प्राबोधयन्नुपसि वाग्भिरुदारवाचः ॥ ६५ ॥
 रात्रिर्गता मतिमतां वर मुञ्च शय्यां
 धान्ना द्विधैव ननु धर्जगतो विभक्ता ।

64st तत्र there निद्रा sleep भावावबोध like a female unable to understand the wishes of her consort चिरेण came late at night before the eyes अजस्य of Aja निषो गण sing of लिप्सु desirous of obtaining कमनीय कन्या ललाम that wished for paragon of a maiden स्वयवर on account of whose expected election of a husband there was an assemblage of kings

65st स हाम कर्णभूषण whose broad shoulders had been grated by his earrings शय्योत्तर the ornament decorations of whose body had been wiped off by the over-covering sheet of the bed प्रथितप्रबोध who was eminent in wisdom सृतात्मजा the sons of bards सवयस lit. equals in age उदारवाच of excellent speech प्राबोधयन् aroused from sleep उपसि at dawn कर्द्भि by their paegeyric language as follows

66st रात्रि गता the night has passed मतिमता वर O thou the best among the intelligent मञ्च शय्या leave thy bed मुञ्च O con) मुञ्चति मुञ्चते अमुञ्चन् अमुञ्चत मोक्षति मोक्षते मुञ्च । धू जगत् the burden of the world ननु विभक्ता has

तामेकतस्तव विभक्तिं गुरोर्विनिद्रः

तस्या भवानपरधुर्य्यपदावलम्बी ॥ ६६ ॥

निद्रावशेन भवताप्यनपेक्षमाणा

पर्युत्सुकत्वमवला निशि खण्डितेव ।

लक्ष्मीर्विनोदयति येन दिगन्तलम्बी

सोऽपि त्वदाननरुचिं विजहाति चन्द्रः ॥ ६७ ॥

तद्वत्गना युगपदुन्मिषितेन तावत्

सद्यः परस्परतुलामधिरोहतां द्वे ।

विनिद्र *sleepless* refers to "thy father भवान् and you or your highness तस्या अपर धुर्य्यपदावलम्बी are in the place of its other bearer

67sl अनपेक्षमाणा *Lakshmi disregarding भवता अपि पर्युत्सुकत्व* her attachment even to thee निद्रावशेन *overpowered by sleep* refers to भवता । अवला *like a female deserted at night* and therefore embittered by jealousy चन्द्र येन विनोदयति the moon, with whom she Lakshmi has been amusing herself to relieve her jealousy दिगन्तलम्बी he, too, the moon, verging at the extremity of the horizon त्वदाननरुचिं विजहाति is giving up the splendor, the representative of thy face—इ 3 conj जहाति अहासीत् लक्ष्मीं जहाति हीन ।

68sl तत् वल्लगुना *Therefore by the beautiful simultaneous opening द्वे सद्य अधिरोहता let the two obtain at once परस्परतुला mutual comparison or similitude तत्र चक्षुः the two, namely, thine eye अन्त प्रखण्डमान without which is rolling a delicate star or pupil, पद्म च and the lotus too*

प्रस्पन्दमानपरुषेतरतारमन्तः

चक्षुस्तव प्रचलितभ्रमरञ्च पद्मम् ॥ ६८ ॥

वृन्ताच्छ्रयं हरति पुष्पमनोकहानां

संस्त्रज्यते सरसिजैररुणाश्लुभिन्नैः ।

स्वाभाविकं परगुणेन विभातवायुः

सौरभ्यमीश्वरिव ते मुखमारुतस्य ॥ ६९ ॥

ताम्रोदरेषु पतितं तरुपल्लवेषु

निह्वैतिहारगुलिकाविशदं क्षिमान्मः ।

आभाति लब्धपरभागतयाऽधरोष्ठे

लीलास्मितं सदृशनाच्चिरिव त्वदीयम् ॥ ७० ॥

प्रचलितभ्रमरं *whereabout the black bee is moving round* अघिरीहता Imperative dual रह I conj रोहति अरुहत् रोहति रुह ।

69al विभातवायु The morning breeze परगुणेन ईह्नु इव *desirous of obtaining, as it were, by means of other's virtues* सौरभ्य the sweet scent स्वाभाविक which is natural to or inherent in ते मुखमारुतस्य the air of thy mouth : o thy breath हरति *seizes* हन्नात् from the stalk अथ पुष्पम् अनीकहाना the loose flowers of trees संस्त्रज्यते and unites itself सरसिजे with lotuses अरुणा श्लुभिन्नै opened by the rays of Aruna or rising स्याद् I conj हरति अरुषीति वदत परिप्राप्ति ह्वत् । सज्ज 4 conj सज्यते See V 51

* 70al स्मित आभा the dew water, dew drops अर्पित dropped तपपल्लवेषु on the foliage of trees ताम्रोदरेषु red snows निधत्त white as a cleansed neck here of pearls, refers to dew drops आभाति shines, appears अर् 2 conj भाति आभासीत् कभी भासति भात । लब्ध by obtaining excellence लब्धेय लीलास्मित इव like thy unaffected smile अधरोष्ठे on thy lips सदृशनाच्चिं endowed with the brightness of thy teeth.

यावत् प्रतापनिधिराक्रमते न भानुः
 अज्ञाय तावदरूपेण तमो निरस्तम् ।
 आयोधनाग्रसरतां त्वयि वीर याते
 किंवा रिपूंस्तव गुरुः स्वयमुच्छिनत्ति ॥ ७१ ॥
 शय्यां जहत्युभयपक्षविनीतनिद्राः
 स्तम्बेरमा मुखरशृङ्खलकर्षिणस्ते ।
 येषां विभान्ति तरुणारुणरागयोगात्
 भिन्नाद्रिगैरिकतटा इव दन्तकोशाः ॥ ७२ ॥
 दीर्घेष्वनी नियमिता पटमण्डपेषु
 निद्रां विहाय वनजातं वनायुदेश्याः ।

71st. यावत् भानुः प्रतापनिधि while the sun, the repository of brilliance
 न आक्रमते has not yet risen अम 1 conj. जहति ज्ञामति जहते क्रमते आक्रमीत्
 अज्ञाय अज्ञाय अज्ञायते अज्ञायति अज्ञायते अज्ञायते अज्ञायते अज्ञायते
 तमो निरस्तम् is the darkness dispelled अरुण by Aruna आयोधनाग्रसरतां त्वयि
 याते thou having undertaken the least in battles वीर O hero ! तव गुरुः किं वा
 7 conj. किं वा रिपूंस्तव गुरुः स्वयमुच्छिनत्ति himself destroy the enemy अन् विद्
 7 conj. विद्मति विदन्ते अविदन् अविदन्ते अविदन् अविदन्ते अविदन्ते अविदन्ते
 हेतुस्तत्र विद्मति ।

72nd. ते सन्धरतां thy elephants उभय having overcome sleep by changing
 both sides मुखरशृङ्खलकर्षिणः drawing their clinging chains तेषां जहति
 are leaving their beds प्रे 3 1 वा 3 conj. जहति अज्ञायीत् जहति ज्ञायते
 येषां whose दन्तकोशाः tusk-like tusks अरुणारुण with the orient light of the
 young of the red sun on their विभान्ति are shining appearing भिन्नाद्रि as
 if they had cleft asunder the red mineralled sides of a mountain

वक्रोयणा मलिनयन्ति पुरोगतानि
 लेह्यानि सैन्धवशिलाशकलानि वाचाः ॥ ७३ ॥
 भवति विरलभक्तिर्लानपुष्पोपहार,
 स्वकिरणपरिवेपोद्भेदशून्याः प्रदीपाः ।
 अयमपि च गिरं नस्वत्प्रबोधप्रयुक्ताम्
 अनुवदति शुकस्ते मञ्जुवाक् पञ्जरस्यः ॥ ७४ ॥
 इति विरचितवामिर्बन्दिपुत्रैः कुमार'
 सपदि विगतनिद्रस्तल्पमुज्झन्नाञ्चकार ।

73rd क्षमी वाचा *these horses* वनाशुदेश्या *of the country of Vanāyu or Persia*, निषमिता *held in दोषेषु पटमण्डपेषु in large thatched or silken pavilions* निद्रा रिचय *having given up sleep* वनजाच *O thou lotus-eyed Aya* मलिनयन्ति *are soiling* वक्रोयणा *by the curvatures of their mouths* i. e. their breath सैन्धवशिलाशकलानि *the bits of rock salt* पुरोगतानि *placed before them* लेह्यानि *for them to lick* i. e. eat. Malhuātha here cites an authority maintaining that salt is a good thing for horses in the morning —

पूर्वाह्नकाले वाचाया प्रायशी लवणं दितम् ।

शुकमीशविबन्धुः सवणं मैत्रव वरम् ॥

74th क्षामपुष्पोपहार' *flowers presented to thee are withering* भवति *and* नो becoming विरलभक्ति *loose in texture* प्रदीपाः *the lamps* स्वकिरणपरिवेपोद्भेदशून्या *are become roid or dim by the throbbing of the hals of their rays* अप चापि शुक ते *and this thy parrot has मञ्जुवाक् soft in speech* पञ्जरस्य *remaining in its cage* अनुवदति *is repeating after us* न गिर *our words* नत्प्रबोध प्रयुक्ता *used for awakening thee* वद । conj वदति *अनादीन्* उवाद *वदित्यति* उदितम् ।

75th इति *Thus* कुमार' *the prince* विगतनिद्रः *has sleep being removed* बन्दिपुत्रैः *by the sons of birds* विरचितवामिर् *as usual in well composed*

मदपटु निनदङ्घ्रिर्वीधितो राजहंसैः

सुरगज इव गाङ्गं सैकतं सुप्रतीक ॥ ७५ ॥

अथ विधिमवसाय्य शास्त्रदृष्टं

दिवसमुखोचितमञ्चिताक्षिपक्ष्मा ।

कुशलविरचितानुकूलवेषः

क्षितिपसमाजमगात् स्वयंवरस्थम् ॥ ७६ ॥

इति श्रीरघुवंशे महाकाव्ये कालिदासकृतौ अजस्रयं-

वराभिगमनो नाम पञ्चमः सर्गः ।

or measured *language* मपदि उक्त्वाचकार *instantly left his bed*
सुप्रतीक एव like as *Supratika* सुरगज the *elephant* of the *gods* गाङ्गं सैकत
leaves the *sand-banks* of the *Gangā* वीधित when *awakened* राजहंसैः by
geese or rather *swans* मदपटु निनदङ्घ्रि *uttering* their sweet notes in their
hilarity

76s. अथ अवसाय्य *having finished* causal indecl part. अथ सो 4 conj
क्षिति असात् असासोन् समो भासति मित्त । विधि शास्त्रदृष्टं the *ritual found* or
taught in the *Sastras* दिवसमुखोचित proper for the *commencement* of the
day—the *morning duties* अञ्चिताक्षिपक्ष्मा *Aja*, with *beautiful eye-lashes*
कुशल विरचितानुकूलवेष *having dressed properly* with the *help* of *expert*
servants अगात् went Aor २ conj इति अगात् रूपाय रस्यति । क्षितिप
समाज to the *assembly* of *kings* स्वयंवरम् congregated on the occasion of
the *election* of a *bridegroom* by the *bride*, the *princess* of *Vidurbha*. •

पष्ठः सर्गः ।

स तत्र मञ्चेषु मनोज्ञवेशान्
सिंहासनस्यानुपचारवत्सु ।
वैमानिकानां मरुतामपश्यत्
आकृष्टलीलान् नरलोकपालान् ॥ १ ॥
रतेर्गृहीतानुनयेन कामं
प्रत्यर्पितस्वाङ्गमिवेश्वरेण ।
काकुत्स्थमालोकयतां नृपाणां
मनो बभूवेन्दुसतीनिराशम् ॥ २ ॥

1st स तत्र *There he, Aja,* अपगत saw 3 sing Imperf *Long* of इत
पश्यति अनाद्योत् ~~अपश्यत्~~ अदर्शत् ददर्श इत्यति दृष्ट । नर *the rulers of the*
human world, कान् मनोज्ञ *having fascinating dresses* सिंहासनघटान्
enthronal मञ्चेषु *each on his allotted dais* उपचारवत्सु *fitted with regal*
furniture आकृष्ट *possessed of the splendor* वैमानिकानां *of gods on*
heavenly cars .

2nd नृपाणां मन *the minds of the kings* काकुत्स्थ *looking at Kaku-*
sthya, Aja, काम प्रत्यर्पित *the picture of Kama himself* having his body
restored by शिव *रत्ने* as if accepting the supplications of Kala नृप
became hopeless of Indumati's Perf (Lit.) of भू भवति *अमूल परिच्यति भूत्* ।

वदर्भनिर्दिष्टमसौ कुमारः

कृपेन सोपानपथेन मञ्चम् ।

शिलाविभङ्गैर्मृगराजशाव-

स्तुङ्गं नगोत्सङ्गमिवाहरोह ॥ ३ ॥

परार्द्धवर्णास्तरणोपपन्नम्

आसेदिवान् रत्नधदासनं सः ।

भ्रुयिष्ठमासीदुपमेयकान्ति-

र्मयूरपृष्ठाग्रयिणा गुहेन ॥ ४ ॥

तासु त्रियया राजपरम्परासु

प्रभाविशेषोदयदुर्निरीक्ष्यः ।

3sl अनी कुमार *That prince Aja कृपेन* by means of well constructed steps मञ्चम् आहरोह got up to the *dais* वेदर्भं pointed out by the king of Vidarbha रजराजशाव like a young lion तुङ्ग getting up to a high mountain peak शिला by means of fractures of rocks स्तुङ्ग रोहति अरुहत् (Vedic अरुहत् Pan. III 1 59) रोहति हट ।

4sl रत्न on a jewelled seat परार्द्ध fitted with coverings of various excellent colours स आसेदिवान् *he sat down* perf part. or कसु masculine of सद सीदति अरुहत् मसाद् सद्गु सेतस्यति सप्त । mis आसेदिवान् *fer* आसेदुषी । आसीत् *he was*, Imperf Lang of अष अलि ल मनि । भ्रुयिष्ठ extremely उपमेय comparable । e similar in beauty, मयूर with *Kartikēya riding on his peacock*—1 e Aja seated on the throne looked as handsome as Kartikēya on his peacock

5sl तासु राजपरम्परासु *in those rows of kings*, त्रियया by Lakshmi, the goddess of fortune and beauty सद्यथा आत्मा यदधत् विगत her own self

सहस्रधात्मा व्यरुचद्विभक्त
 पयोमुचा पङ्क्तिषु वियुतेषु ॥ ५ ॥
 तेषां महार्हासनसंस्थितानाम्,
 उदारनेपथ्यभृतां सु मध्ये ।
 रराज धाम्ना रघुसुनुरेव
 कल्पद्रुमाणामिव पारिजातः ॥ ६ ॥
 नेत्रम्रजा पौरजनस्य तस्मिन्
 विहाय सर्वान् नृपतीन् निपेतु ।
 मदौत्कटे रेचितपुष्पवृक्षा
 गन्धद्विपे वन्य इव द्विरेफा ॥ ७ ॥

appeared divided into thousand forms पयोमुचा like lightning in rows of clouds प्रभाविषे being hard to be looked at because of the appearance of peculiar dazzling effulgence अक्षत् Aor (Luug) of वच रोचते अरोचिष्ट and अक्षत् वचसे रोचियसे रचित ।

६a) तेषां मध्ये in the midst of them, the kings महार्ह seated on most excellent seats उदार wearing splendid garments च रघुसुनुरेव he the son of Ragu, i. e. Ajahus रराज धाम्ना shone by his majesty Perf, Lat, of राज राजति राजते अराजोत् अराजिष्ट रराज रेज राजियति राजियत
 • राजित । कल्पद्रुमाद्या like the divine *psodyta* among the celestial trees

7a) नेत्रम्रजा the rows of eyes पौरजनस्य of the citizens तस्मिन् निपेतु fell on him Perf Lat. ३ pl of पत पतति अक्षत् पपात पेततु पयिष्यति पतित । विहाय सर्वान् नृपतीन् leaving all other kings Indeclinable part of वा ३ cony अराति अरति अरोत अरति Imp २ sing अरोति अरति अराति अरातीन् वेपात् वाष्यति वोन । द्विरेफा as black bees रेचितपुष्पवृक्षा leaving

अथ स्तुते वन्दिभिरन्वयज्ञैः
 सोमार्कवंशे नरदेवलोके ।
 सञ्चारिते चागुरुसारयोनी
 धूपे समुत्सर्पति वैजयन्ती ॥ ८ ॥
 पुरोपकण्ठोपवनाश्रयाणां
 कलापिनामुद्धतनृत्यचेतौ ।
 प्रध्मातशङ्खे परितो दिगन्तान्
 त्वर्यस्वने मूर्च्छति मङ्गलार्थे ॥ ९ ॥

flower plants गन्धद्विप वक्ष्ये fall on wild scented elephants मदीकठे on the opening of the temporal fluid.

8s! अथ स्तुते नरदेवलोके सोमार्कवंशे Then on the kings sprung from the moon and the sun having been lauded वन्दिभिः अन्वयज्ञैः by bards expert in genealogy स्तु स्तुतीति स्तौति स्तुते अस्मावीत् अस्तुत मुष्टाव मुष्टुवे स्तौष्यति स्तौष्यते स्तुत । अगुरुसारयोनी धूपे च and on the fume of incense produced from the substance of aloes सञ्चारिते being spread around—causal past part of चन् चर चरति अचारोत् चरिष्यति । समुत्सर्पति वैजयन्ती and cooling above the flags—present part loc. sing of ह्य सर्पति अस्यत् असासीत् असासीत् असासीत् असासीत् । The sentence is not completed before the 10th *shloka*

9s! परितः All around मङ्गलार्थे auspicious or solemn त्वर्यस्वने दिगन्तान् मूर्च्छति trumpet sound extending to the extremities of the cardinal points pres part. loc. sing of मूर्च्छं मूर्च्छति अमूर्च्छीत् ममूर्च्छं मूर्च्छिष्यति मूर्च्छिष्यति । प्रध्मातशङ्खे among which was the blowing conch उद्धतः the cause of the excited dance कलापिनां of peacocks पुरोपकण्ठः dwelling in the gardens adjoining the city or Palace

मनुष्यवाह्यं चतुरस्रयानम्
 अध्यास्य कन्या परिवारशोभि ।
 विवेश मञ्चान्तरराजमार्गं
 पतिंवरा क्लृप्नविवाहवेषा ॥ १० ॥
 तस्मिन् विधानानिश्चये विधातुः
 कन्यामये नेत्रशतैकलक्ष्ये ।
 निपेतुरन्तःकरखैर्नरेन्द्राः ।
 देहैः स्थिताः केवलमासनेषु ॥ ११ ॥
 तां प्रत्यभिव्यक्तमनीरयानां
 महीपतीनां प्रणयाग्रदूत्यः ।

10a! कन्या the maiden, Princess Indumati पति परा about to select
 a husband क्लृप्नविवाहवेषा decked in wedding dress अध्यास्य having sat
 Indeed part of अग्नि आय 2 con] आस्ये, 3 pl आयते 2 sing आसुं आभिष्ट
 आगाह्यते आभिषाते pres part. आसीत् past part आसित । चतुरस्रयान on a
 quadrangular vehicle or Sedan मनुष्यवाह्य carried by man, परिवारशोभि
 splendidly escorted by attendants विवेश entered perf of विष् ० con]

11a! तस्मिन् In that विधानानिश्चये कन्यामये most excellent virgin
 * creation विधातु of the Creator नेत्रशतैकलक्ष्ये* the one point to which
 hundred eyes were directed निपेतु मरेन्द्रा the kings fell अन्तःकरखै ०
 means of their minds or hearts, perf 3 pl of पत पतति अपतन् पपा
 पतिष्यति पतित । देहैः केवल only by means of their bodies स्थिता आसनेषु
 they remained in their seats Their bodies remained on their thrones
 but their hearts were in the princess Indumati

प्रवालशोभा इव पादपानां

शृङ्गारचेष्टा विविधा बभूवुः ॥ १२ ॥

कश्चित् कराभ्यामुपगूढनालम्

आलोलपत्राभिहतद्विरेफम् ।

रजोभिरन्त परिवेपवन्धि

लीलारविन्दं भ्रमयाञ्चकार ॥ १३ ॥

विम्वस्तमंसादपरो विलासी

रत्नानुविद्धाङ्गदकोटिलग्रम् ।

प्रालम्बमत्कृष्य यथावकाशं

निनाय साचीकृतचारुवक्त्रं ॥ १४ ॥

12st महोपनीना *Of the Kings* सा प्रति अभिवक्त समीप्याना *whose desires* became developed or grown for her—to have her प्रथमापदस्य *as the first indicators of love* शृङ्गारचेष्टा *various amatory efforts took place or manifested themselves* प्रवाल *like the issue of small shoots in trees* बभूवुः *perf 3 pl of भू 1 conj* भवति अभूत् बभूवुः नविष्यति भूत् ।

13st कश्चित् *one king* भ्रमयाञ्चकार *was turning round* लीलारविन्दं *his sportive lotus* कराभ्याम् *उपगूढनाल* *the stalk being held by his two hands* आलोलपत्राभिहतद्विरेफं *in which the black bees were struck by the revolving petals* रजोभिः *within which a circle was formed by the pollen*

14st क्वरु विलासी, *Another flirt* साचीकृत *obliquely turning his* handsome face उपकृष्य *having extricated* इन्द्रेण *part of ह्य 1 conj* कर्षति अकाशीन् अकाशीत् अकृषत् अकर्ष ह्य । प्रालम्ब *his wreath* विषसंस्पर्शम् *स्वनात्* slipped from his shoulder रत्नानुविद्ध *and stuck to the extremity of his bracelet set with gems* यथावकाशं *निनाय* set it to its own place *Perf 3 sang* नी भवति अनैदीत् निनाय नेषति नीत् ।

आकुञ्चितायाङ्गुलिना ततोऽन्य ।
 किञ्चित्सुमावर्जितनेत्रशोभ ।
 तिर्यग्भिसंसर्पिनखप्रभेण
 पादेन हैमं विलिलेख पोठम् ॥ १५ ॥
 निवेश्य वामं भुजमासनार्द्धे
 तत्सन्निवेशादधिकोन्नतासः ।
 कश्चिद्विवृत्तविकभिन्नधारः
 सुहृत्सुमाभाषणतत्परोऽभूत् ॥ १६ ॥
 कुशोभयाताम्रतलेन कश्चित्
 करेण रेखाध्वजलाङ्कनेन ।

15s। तत्र अन्य Another—a different king किञ्चित् *glancing a little his handsome eyes* किञ्चित् *was scratching* परि 3 अङ्गु of लिख 6 con। लिखति खलेषुम् छिद्यति लिखित । हैम पोठ the golden footstool पादेन with his foot आकुञ्चित् of which the tips of the toes were a little contracted refers to पादेन । तिर्यक् भिसंसर्पि नखप्रभेण and the splendor of the nails appears *as sidereal* ।

✓ 16s। कश्चित् Another king निवेश्य वाम भुज *setting his left arm* आस-
 नार्द्धे on one half or side of his seat तत् सन्निवेशान् and by that setting the
 shoulder being somewhat more *up-raised* विद्यत thereby his neck/face
 being loosely *pendent* on his turned neck सुहृत् became intent on talking
 with his friend on the left

18s। सङ्कोच्य छदीर्यामास another king *sportively cast up* करेण with
 his hand कश्चिन् क्वाताम्रतलेन the concave or palm being of a copper

रत्नाङ्गुलीयप्रभयानुविह्वान्
 उदोरयामास सलीलमञ्चान् ॥ १८ ॥
 कश्चिद्यथाभागमवस्थितेऽपि
 स्वसन्निवेशात् व्यतिलङ्घिनीव ।
 वज्राङ्गुगर्भाङ्गुलिरन्ध्रमेकं
 व्यापारयामास करं किरीटे ॥ १९ ॥
 ततो नृपाणां श्रुतवृत्तवंशा
 पथत् प्रगल्भा प्रतिहाररत्नी ।
 प्राक् सन्निकर्षं मगधेश्वरस्य
 नीत्वा कुमारीमवदत् सुनन्दा ॥ २० ॥

line : e red like a lotus रेषा marked with lines of flags refers to करेण expressive of the marks which distinguish royal palms अचान् his dice रत्नाङ्गुलीय shining with the light i. e. splendor of his diamond rings.

19s/ किरीटे पयामास अस्थिते अपि Another king though his crown was in its right place सन्ननिवेशात् yet pretending as if it had slipped from its proper place व्यापारयामास put up one of his hands to his crown वज्राङ्गु the rays of the diamonds on the crown getting into the intervals between the fingers

20s/ तत सुनन्दा प्रतिहाररत्नी Then the maid servant Sunandā, the keeper of the door of the Scragho वृपाणा who had heard of i e was conversant with the acts and genealogies of the different kings प्रगल्भा eloquent प्राक् having first led the princess near the king of Magadha [नीत्वा governs two accusatives कुमारीं and सन्निकर्षम्] अवदत् thus spake वद वदति अवादीत् उवाच वदिष्यति उदिनः । पुवत like a male Mallinatha

असौ शरण्यः शरणोन्मुखानाम्
 अगाधसत्त्वो मगधप्रतिष्ठः ।
 राजा प्रजारञ्जनलब्धवर्षा
 परन्तपो नाम यथार्थनामा ॥ २१ ॥
 कामं नृपाः सन्तु सच्चक्षुःशोऽन्ये
 राजन्वतीमाङ्गरनेन भूमिम् ।
 नक्षत्रनारायणसङ्कुलापि
 ज्योतिष्मती चन्द्रमसैव राविः ॥ २२ ॥

an! the Latin and Greek translators all connect पुण्यं with अद्भुतं but it may also be taken with प्रवक्ष्यामि । पुण्यं प्रवक्ष्यामि eloquent like a male—that is, endowed with masculine eloquence. The Greek translator seems indeed to incline to this view—for without giving a separate rendering for प्रवक्ष्यामि he renders the last word "εξεπλ' ονδω [λεξ' ανδρικη]—spoke with masculine voice

21st असौ राजा This king शरण्यः is the protector of all who look up to him for protection अगाधसत्त्वः of a nature unfathomable मगधप्रतिष्ठः a resident of Magadha. प्रजा skilled in (or renowned for) delighting his subjects परन्तपः by name Parantapa [which means the afflictor of enemies] significantly so named

22nd कामं नृपाः Let them be (we grant it) other kings by thousands राजन्वती but they say that the earth has a monarch only in him—a well governed and saved from anarchy only by him राविः The night नक्षत्रं though endowed with stars special and general and planets is yet possessed of light only because of the moon. The special stars are the 27 lunar mansions—Aswini Bharani &c

क्रियाप्रवन्धादयमध्वराणाम्,
 अजन्ममाहृतसहस्रनेत्र ।
 शच्याश्चिरं पाण्डुकपोलसम्भ्रान्
 मन्दारशृङ्गानलकांश्चकार ॥ २३ ॥
 अनेन चेद्दिष्कसि गृह्यमाणं
 पाणिं वरेण्येन कुरु प्रवेशे ।
 प्रासाद्यातायनसंश्रितानां
 नेत्रैस्सर्वं पुष्पपुराङ्गनानाम् ॥ २४ ॥

23rd सर्ग The prince क्रियाप्रवन्धात् because of the constant performance of *sacrificial ceremonies* अजन्म आहृत being one by whom the *thought* I eyed Indra was so *ceasingly* चकार *one* 'e शब्दा असकान् the locks of Sae's. In his wife पाण्डुकपोलसम्भ्रान् *pendent* on her *pulls* I *clerk* because of her husband's constant absence *in* home शिरं मन्दार *long* *desist* of *Manjar* flowers. Lalam in Indra's palace used to decorate their hair with those celestial flowers. Indra's wife had to abstain long from this decoration because of his incessant absence in Magdha. A lady was forbidden to decorate herself in her husband's absence at least as appears from a passage quoted by Mallinātha.

क्रीडा शरत्सम्भारं समाजंकरदण्डम् ।

दाम्प्यं प्रसवे दाम्प्यं न्यजेत् प्रीतिभक्त्या ।

24th इच्छसि If you wish, इत्, इच्छसि वैशेत् इदं इच्छसि इह पाणि *your hand* यच्छस्यते to be received *from* 1702 part २२ मन्वति (imp. 2 & यच्छस्यते, यच्छेत् जगद् यच्छेत्सि मच्छेत् । अतः यच्छेत् *by* this *delectable* prince प्रवेशे *then* on thy *entrance* into his capital *युद्ध* *make* : e thou shalt make or become *मेघ* *सर्वं* *the* *fixing* of the eyes युष्मत् *of* the

एवं तयोक्ते तमवेक्ष्य किञ्चित्
 विस्त्रंसिदूर्वाङ्गमधूकमान्ना ।
 ऋजुप्रणामक्रिययैव तन्वी
 प्रत्यादिदेगैरुमभापमाणा ॥ २५ ॥
 तां सैव वेत्त्रयण्णे नियुक्ता
 राजान्तरं राजसुतां निनाय ।
 समीरणोत्येव तरङ्गनेखा
 पद्मान्तरं मानमराजहंसीम् ॥ २६ ॥
 जगाद चैनामयमङ्गनायः
 सुराङ्गनाप्रार्थितयौवनयोः ।

females of Pataliputra Pataliputra प्रासाद betaken themselves to the windows of their mansions

25st एव *On this being spoken by her, तमवेक्ष्य Indumati having looked at him, In loci Part. एव ईक्ष ईक्षते ईक्षामवने ; किञ्चित् विस्त्रि her wreath of Madhuka flowers marked with Durva grass being a little displaced ऋजुप्रणामम् only with a bow in an erect posture तन्वी प्रत्यादिदेगैरु the slender one (Indumati) rejected him उभापमाणा not speaking a word*

26st भैव वेत्त्रयण्णे नियुक्ता *She Sunandā, appointed to hold the cane, the portress of the seraglio always held a cane राजान्तरं took the princess to another king समं रणायैव like as a row of waves raised by the wind पद्मान्तरं takes the female swan of the lake Mānasa to another lotus*

27st सुराङ्गना *This is the lord of Anga whose youthful beauty had been coveted by divine females There is a story that this king of Anga had once repaired to the celestial court of Indra when the Asuras*

विनीतनागः किल वृत्रकारैः
 ऐन्द्रं पदं भूमिगतोऽपि भङ्क्ते ॥ ९० ॥
 अनेन पर्यासयताश्रुविन्दून्
 मुक्ताफलसूतमान् स्तनेषु ।
 प्रत्यर्पिताः शत्रुविनासिनोनाम्
 उन्मथ्य हृत्त्रेण विनैव चाराः ॥ ९८ ॥
 निसर्गभिन्नास्पदमेकसंखम्
 अस्मिन् द्वयं श्रेष्ठ मरुस्वतो ष ।
 कान्त्या गिरा वृत्तया च योऽया
 त्वमेव कन्त्याषि मयोऽस्मिनीया ॥ ९९ ॥

- अथाङ्गराजादवतार्य चक्षुः
 याचोति जन्यामवदत् कुमारो ।
 नासी न काम्यो न च वेद सम्यक्
 द्रष्टुं न सा भिन्नरुचिर्चि लोक ॥ २० ॥
 ततः परं दुष्प्रसहं द्विपद्भिः
 नृपं नियुक्ता प्रतिहारभूमौ ।
 निदर्शयामास विशेषदृश्यम्
 इन्दुं नवोत्थानमिवेन्दुमत्यै ॥ २१ ॥
 अपन्तिनाथोऽयमुदग्रवाङ्ग-
 विंशालवत्सास्तनुवृत्तमध्यः ।

king Wealth and learning though they are not naturally found joined in the same person are united here—in this king of Anga. काम्य And thou O blessed girl, art by virtue of thy beauty and thy truthful and agreeable accents fitted to become the third.

30st अथाङ्गराजान् Then having taken off her eyes from the king of Anga जन्याम् the princess said to her maid याचि Get on । मासी न काम्य Not that the king of Anga was not a delectable person, nor that the princess did not know how to make sufficient inspection भिन्नरुचि But preferences are of different tastes

31st ततः परं Then Sunandā appointed to the situation of princess pointed out to Indumati another king whom his foes dared not endure or withstand विशेषदृश्यम् fit to be especially observed इन्दु like the moon newly risen

32nd अथपि Sunanda says 'This is the lord of Avanti, उदग्रवाङ्ग with large ears विशालवत्सा broad-chested सङ्कुटमध्य slender and circular

आरोप्य चक्रध्रममुष्णतेजा
 त्वद्रेव यत्नोन्निखितो विभाति ॥ ३५ ॥
 अस्य प्रयाणेषु समग्रशक्ते
 अग्रेसरैर्वाजिभिरुत्थितानि ।
 कुर्वन्ति सामन्तशिखामणोना
 प्रभाप्ररोहास्तमयं रजांसि ॥ ३६ ॥
 असौ महाकालनिकेतनस्य
 वस्त्रदूरे किल चन्द्रमौले ।
 तमिस्रपक्षेऽपि सद्यः प्रियाभिः
 ज्योत्स्नावतो निर्वगति प्रदोषान् ॥ ३७ ॥

32nd आरोप्य चक्रध्रमम् उष्णतेजा It appears like the sun placed on a
 lathe indeed last causal of चक्र, रजति चक्रत् रजिष रोदति चक्र causal
 राचपति or राचपति । महा by the Divine architect, Viswakarma चरीषि
 षित and carefully polished as it is. It is said that Viswakarma had
 polished the sun on a turning machine at the request of his daughter
 who was unable to endure the fierce rays of the sun for husband ।

33rd अग्रे प्रयाणेषु समग्रशक्ते In the marches of this ye for 1) ye careful
 prince Amara describes power as three 1) arising 2) from motion 3) only
 2nd from energy 3rd from a causal [अस्य शक्ति रजति चक्रध्रमतेजा] अग्रमते
 the dust raised by the wheel & one guard कर्षीषि ca. 3000 the disorp-
 pearance of every ray of light is the great genius of the surrounding
 king & the surrounding & now or overthrown by the sun guard it.

34th महाकालनिकेतनस्य वसन् He lies not far from the moon
 35th महाकालनिकेतनस्य वसन् He lies not far from the moon
 36th तमिस्रपक्षेऽपि सद्यः प्रियाभिः even in the dark for 1) the name

अनेन यूना सह पार्थिवेन
 रम्भोरु कच्चिन्मनसो रुचिस्ति ।
 सिप्रातरङ्गानिन्नकम्पितासु
 विहर्तुमुद्यानपरम्परासु ॥ ३५ ॥
 तस्मिन्नभिद्योतितवन्धुपद्मे
 प्रतापसंशोपितशत्रुपद्मे ।
 ववन्ध सा नोत्तमसौकुमार्या
 कुमुद्वती भानुमतीव भावम् ॥ ३६ ॥
 तामयतस्तामरसान्तराभाम्
 अनूपराजस्य गुणैरनूनाम् ।

of the moon, enjoys moonlight evenings (from the crest of the neighbouring Siva) with his wives निर्विशति 6 conj अविचत् निवेश वेष्टति विष्ट ।

35st अनेन यूना With this young king Iustr sing of युवान् । अचित् मनसु अचि ते is there a desire of thy mind सिप्रा to sport in the rows of gardens, the trees of which are shaken by the breeze from the waves of Sipra

36st तस्मिन् अमिद्योतित In him, the brightener of his lotus like friends प्रताप and by his prowess the scorcher of his mud like foes ववन्ध सा न अन्तमसौकुमार्या Indumati, herself like the*post Kusavati, lover of moon light, and exquisitely tender in her limbs did not fix her affection like a bhavusati or a solar natured maiden, fond of the sun. वन्ध 9 conj वष्टति अमान्मसीत ववन्ध भवन्त्यति वद ।

37st सा अयत तामरसान्तराभाम् Sunandā having led her, brought as * the inside of a lotus, before the king of Anupa, the well watered country

विधाय सृष्टिं ननिता विधातु

जगाद् भूय सुदतीं सुनन्दा ॥ ३७ ॥

* संग्रामनिर्विष्टसहस्रवाङ्ग-

रष्टाद्गद्दीपनिखातयूप ।

अनन्यसाधारणराजशब्दे

बभूव योगी किल कार्तवीर्य्य ॥ ३८ ॥

अकार्य्यचिन्तासमकालमेव

प्रादुर्भवंस्यापधरः पुरस्तात् ।

अन्तःशरोरेष्वपि य प्रजानां

प्रत्यादिदेशाविनयं विनेता ॥ ३९ ॥

ज्याबन्धनिष्यन्दभुजेन यम्य

विनि श्वसदङ्गपरम्परण ।

इति चक्रवर्ती *not deficient* i. e. abounding in all merits qualifies her i. e. Indumati शरं ललिता विधातु that beautiful creation of God, refers to her, i. e. Indumati भूय again spoke to the once-teethed maiden Indumati

38d. संग्राम It is said then was formerly a devotee named kanta varjya who had possession of a thousand arms in battle अस्त्राणां who had (३००) essential stakes in the town islands अन्तः and who had a title to the appellation of 'king' such as no other ruler had.

39d. विनेता He was a governor अकार्य्य who at the very moment of an evil or vicious thought in the mind of his subjects प्रादुर्भवं appearing in front, bow in hand अन्तःशरोरेष्वपि even in the internal organs the fear of his subjects इत्यादिदेश अविनयं private of himself

कारागृहे निर्जितवासवेन
 लङ्केश्वरेणोपितमाप्रसादात् ॥ ४० ॥
 तस्यान्वये भूपतिरेप जातः
 प्रतीप इत्यागमवृहत्सेवी ।
 येन श्रियः संश्रयदोपसूढं
 स्वभावलोलेत्ययमः प्रवृष्टम् ॥ ४१ ॥
 आयोधने कृष्णगतिं सहायम्
 अवाप्य यः तत्रियकानरात्रिम् ।

40st वस कारागृहे In whose prison वसित there was a residing,
 भावसाधेण of वस । लङ्केश्वरेण by the Lord of Lanka, Ravana, who was
 there a captive आप्रसादात् with Kartyavirjya's grace : e during his
 pleasure आन्वये whose arms became motionless on the string of the bow
 string refers to Ravana विनिश्चयत् breathing hard with the row of his
 ten heads, refers also to Ravana निर्जित by whom Indra himself had
 been conquered, refers likewise to Ravana.

41st तस्य अन्वये In his race भूपति एव this king Pratapa by name
 was born आनन्दहस्तसेवी who honoured or associated with elders ripe in
 vedic knowledge येन प्रवृष्टम् by whom was wiped off past pass. part of मूल
 '2 conj शक्तिं सृष्टः शक्तिं सृजति अशक्तोत् अशक्तोत् अशक्तोत् सृजति
 शक्तिं सृष्टः । स्वभावलोला रति अयम the stripes of being naturally
 tickle चित्तं अयमदोषवत् attributed to the goddess of fortune but in
 reality attaching to the faults of the subjects of her bounty

42st यः Who, Pratapa लक्ष्मणनि सहाय अवाप्य having in battle got
 for as his ally अर आप आश्रित आश्रित अमुकनि आश्रित आश्रित आप ।
 धारा शिवा the sharpened or keen edge of Rama's : e Parasuram's are
 'परिपक्वकाराणि which had proved the destructive night, : e the extermin

धारां शितां रामपरश्वधस्य

सम्भावयत्युत्पलपत्रसाराम् ॥ ४२ ॥

अस्याङ्गलक्ष्मीर्भव दीर्घवाहोः

माहिष्मतीवप्रनितम्बकाञ्चीम् ।

प्रासादजालैर्जलवेणिरम्यां

रेवां यदि प्रेक्षितुमस्ति काम' ॥ ४३ ॥

तस्याः प्रकामं प्रियदर्शनोऽपि

न स क्षितीशो रुचये बभूव ।

शरत्प्रमृष्टाम्बुधरोपरोधः

शशीव पर्याप्तकलो नलिन्याः ॥ ४४ ॥

सा शूरसेनाधिपतिं सुपेणम्

उद्दिश्य लोकान्तरगीतकीर्त्तिम् ।

nator of the Kshetrias सम्भावयति उत्पलपत्रसारः he Pratapa reckons of no greater strength than a lotus-leaf

43a अङ्गलक्ष्मीर्भव Be thou the Lalshree in his arms यदि प्रेक्षितुं if thou hast a desire of seeing प्रासादजालैः through the windows in his palace जलवेणोरम्या the river Reva or Nerbudda beautiful in its watery torrents flowing like a hne by the ramparts of Mahishmati.

44a सुंक्षितीशः That lord of the earth or king प्रियदर्शनः अपि though's amiable in appearance मया प्रकामं रुचये न बभूव did not come up sufficiently to her taste or choice शरत्प्रमृष्टाम्बुधरोपरोधः as the full moon even when the covering of clouds is off in autumn नलिन्याः comes short of the choice of the lotus

आचारशुद्धोभयवंशदीपं
 शुद्धान्तरच्या जगदे कुमारी ॥ ४५ ॥
 नीपान्वय पार्थिव एष यज्वा
 गुणैर्यमाश्रित्य परस्यरेण ।
 सिद्धाश्रमं शान्तमिवेत्य, सत्वै
 नैसर्गिकोऽप्युत्सहजे विरोध ॥ ४६ ॥
 यस्यात्मगेहे नयनाभिरामा
 कान्तिर्हिमांशोरिव सन्निविष्टा ।

45st. शुद्धान्तरच्या *By the keeper of the Scroglio* Sunandā मुखेच उरिग्न
referring to Sushena, श्रुतेनाधिपति the lord of Surasena श्रीकान्त whose
fame was the theme of songs even in other worlds आचार who by his
conduct became the light of both pure races paternal and maternal,
 सा कुमारी जगदे *that princess Indumatī was thus addressed* गद् गदति
 अगादीत् अगदीत् जगद् गदित ।

46st. नीपान्वय पार्थिव एष यज्वा *It is long a devout performer of*
sacrificial duties is of the race of Nya य आश्रित्य *in whom taking refuge*
 परस्यरेण नैसर्गिक अपि विरोध *even the natural opposition to each other*
 उद्यमजे *has been given up or relinquished* सज 6 and 4 conj सजति सजते
 असादीत् असाद् असाजे असाति असाते सद् । यथै *by conflicting virtues*
or qualities सिद्धाश्रम *as by antagonist animals on reaching the trans-*
gular hermitage of a Rishi. एव *Indeed* part. था इ एति इत यति अगात् एवाप
 एषति इत ।

47st. यस्या कान्ति *Whose beauty i. e. agreeable appearance* आभरोहे
in his own house नयनाभिरामा *remains delightful to the eye* हिमांशो इव
like that of the moon हेमन्त but his *glor., or* प्रौढस्य *in comparison*

हर्म्याग्रसंरूढदृणाङ्कुरेषु
 तेजोऽविपद्यं रिपुमन्दिरेषु ॥ ४७ ॥
 यस्यावरोधस्तनचन्दनानां
 प्रक्षालनाद्वारिविहारकाले ।
 कलिन्दकन्या मथुरां गतापि
 गङ्गोर्मिससक्तजलेव भाति ॥ ४८ ॥
 त्रस्तेन तार्क्ष्यात् किल कालियेन
 मणिं विस्फुटं यमुनौकसा य ।

of his enemies हर्म्याग्र where fronts or tops of mansions are filled with blades of grass, the country being desolated अविपद्य is not endurable—too fierce for people to stand it

48st यस्यावरोध by the washings of sandal pastes from the bodies of females of whose seraglio वारिविहारकाले at the time of their amusing themselves and bathing in the water कलिन्दकन्या the daughter of Kalinda, i. e. the river Jamuna मथुरा गता अपि though flowing at Mathura, भाति appears गङ्गा जर्मिससक्तजला as having waters already joined with the waves of Ganga. The Jamuna waters are represented as black and the Ganga waters as white—although the confluence of the two rivers is at Allahabad yet the washings of sandal paste referred to makes the Jamuna waters look like Ganga water even at Mathura भाति अभासोत् यमी भास्यति भात ।

49st य Who i. e. Sushena दधान holding i. e. wearing Pres part Prop या दधानि धन दधति धने दधते धेदि अधान् अधित अधियत दधी दधे धाम्यति धे दिवा but with preposition आधाय धित । मणि the jewel or diamond विस्फुट which had been relinquished कालियेन by the serpent Kalya यमुनौकसा abiding in the Jamuna अस्तेन तार्क्ष्यात् afraid of Garuda

वक्ष्ये स्वल्पव्यापिरुचं दधान
 सकौस्तुभं श्रेययतीव कृष्णम् ॥ ४९ ॥
 सम्भाव्य भर्तारममुं युवानं
 मृदुप्रवालौत्तरपुष्पशय्ये ।
 वृन्दावने चैव रथादनूने
 निर्विश्रान्ता सुन्दरि यौवनयोः ॥ ५० ॥
 अध्यास्य चाम्पुपतोत्तितानि
 शैलेयगन्धीनि शिलातलानि ।
 कलापिनां प्रावृषि पश्य नृत्यं
 कान्तासु गोवर्द्धनकन्दरासु ॥ ५१ ॥

the bird which used to eat up snakes किञ्च so it is said वक्ष्ये the
 splendor of which diamond extended over his Sushena's whole chest
 श्रेययति इव puts to shame as it were कृष्ण सकौस्तुभ Krishna with his
 diamond the Kaustubha श्रेययति causal of सू ३ cony जिहति जिह्वि
 जिह्वयति अक्षुषीत् जिह्वाय जिह्वयाक्षहार क्षुषति क्षीय क्षीन ।

50st सम्भाव्य having acknowledged this youth as thy husband यौवनयो
 निर्विश्रान्ता let the beauty or fortune of youth be enjoyed or done justice to
 in the gardens of Vrindavan सद् in which on beds of flowers with tender
 leaves overspread चैव रथाद् अनूने not inferior to Chattravika the park
 of Kavera.

51st अध्यास्य Having sat अधि चाम चाले चासिष्ट चासाहकार चासिष्ठे
 चासीन pres part चासीन । शिलातलानि on slabs of stone चक्ष wet with
 drops of water शैलेयगन्धीनि perfumed with hill flowers or Benzoin दृश्य
 look at कलापिना दृश्य the dance of peacocks प्रावृषि in the rainy season
 नं वर्द्धनकन्दरासु in the beautiful exertations of Govardhana

नृपं तमावर्त्तमनोज्ञनाभिः
 सा व्यत्यगादन्यवधूर्भवित्री ।
 महीधरं मार्गवशादुपेतं
 स्रोतोवहा सागरगामिनीव ॥ ५२ ॥
 अथाङ्गदास्निष्टभुजं भुजिष्या
 हेमाङ्गदं नाम कलिङ्गनाथम् ।
 आसेदुषीं सादितशत्रुपक्षं
 बालामवालेन्दुमुखीं वभाषे ॥ ५३ ॥
 असौ महेन्द्राद्रिसमानसारः
 पतिर्महेन्द्रस्य महोदधेश्च ।

52s. नृपं तम् आवर्त्तमनोज्ञनाभि सा वि अति अगात् *She with a hand-
 some navel like a whirlpool passed by that king अन्यवधू भवित्री destined
 to become the wife of another king स्रोतोवहा as a ruler सागरगामिनी bent on
 going to the sea महीधरं passed by a mountain got at in its course*

53s. अथ भुजिष्या *Then the maid Sunandā वभाषे speaks Perf or लिट्
 of धाव भाषते अभाविद भाषिष्यते भाषित । बालाम् अवालेन्दुमुखीं to the girl
 (the princess) with a face like the moon not young or new but at her full.
 आसेदुषी कलिङ्गनाथ Who had then got near the lord of Kalinga refers to
 Indamati—perf part. क्लृप्त of सद सीदति असदत् ससाद सेदत् धत्कति अ-
 सेदितान् सेदुषी । अङ्गदास्निष्टभुज हेमाङ्गद नाम Hemangada by name with
 a bracelet encircling his arm सादितशत्रुपक्ष by whom the whole band of
 his enemies was afflicted*

54s. असौ *That king is equal to the mount Mahendra in strength
 पति the lord of Mahendra and the great ocean यस्य यागात् in whose*

यस्य चरत्सैन्यगजच्छलेन
 यात्रासु यातीव पुरो महेन्द्रः ॥ ५४ ॥
 ज्याघातरेखे सुभुजो भुजाभ्यां
 विभक्तिं यद्वापभृतां पुरोगः ।
 रिपुश्रियां साञ्जनवाप्यसेके
 वन्दीकृतानामिव पद्मलो द्वे ॥ ५५ ॥
 यमात्मनः सद्गानि सन्निकृष्टः
 मन्द्रध्वनित्याजितयामहृष्यं ।
 प्रासादवातावनहृष्यवीचि
 प्रबोधयत्यर्णव एव सुप्तम् ॥ ५६ ॥

marches चरत् *under the semblance of dripping elephant forces* वाति एव
Mahendra itself goes in front as it were

55d य सुभुजः Who, the fine handed prince वापभृता पुरोगः the fore-
 most among archers विभक्तिं holds or possesses च 3 con; विभक्तिं विभक्त
 विभक्तिं आघातरेखे कतर विभक्तारभूत परिधति चत । आघातरेखे two lines or
 marks caused by strokes of the bow string भुजाभ्यां by or in his two hands
 पद्मलो द्वे two paths as it were of रिपुश्रियां the enemy's fortune वन्दीकृतानां
 taken captives साञ्जनवाप्यसेके wet with tears blackened by collyrium

56d. यम् आत्मनः सद्गानि सुत Whom sleeping in his own room प्रबोधयति
 चर्णव एव the sea itself awakes in the morning सन्निकृष्ट being near
 प्रासाद its waves being visible through the windows of the palace
 मन्द्रध्वनि and by whose deep roaring the watch trumpets were left behind
 or exceeded

अनेन साहं विहराम्बरागे
 स्तीरेषु तानीवनमर्मरेषु ।
 दीपान्तरानीतलवङ्गपुष्पैः
 अपाकृतस्वेदलवा मरुङ्गिः ॥ ५७ ॥
 प्रलोभिताप्याकृतिलोभनीया
 विदर्भराजावरजा तथैवम् ।
 तस्मादपावर्त्तत दूरदृष्टा
 नीत्येव नक्ष्मीः प्रतिकूलदैवात् ॥ ५८ ॥
 अथोरगाख्यस्य पुरस्य नाथं
 दीवारिकी देवसरूपमेत्य ।

57sl अनेन साहं विहर Sport with him अम्बरागे स्तीरेषु on the sea beach
 तानीवन musical with the rattling of the palm-groves अपाकृतस्वेदलवा
 thy perspiration being relieved मरुङ्गिः दीपान्तरानीतलवङ्गपुष्पैः by breezes
 laden with cardamom flowers from other continents

58sl विदर्भराज अरराजा The younger sister of the king of Vidarbha,
 आकृतिलोभनीया to be excited i. e. attractive in form and appearance
 प्रलोभिता अपि तथा एव though excited or tempted thus by her Sunandá
 तस्मात् अपावर्त्तत turned away from him, the king of Kalinga दूरदृष्टा नीत्या
 एव लक्ष्मी as Lakshmi attracted from a distance by morals, i. e. good
 conduct of an individual प्रतिकूलदैवात् turns away from him because of
 his adverse fate or destiny

59sl अथ दीवारिकी Then the portress's अरगाख्यस्य पुरस्य नाथ देवसरूपम्
 एत्य having come to the goddess's lord of the city the name whereof means
 a snake i. e. Nagpur—एत्य parso as in verse 46 निजगाद भीष्मा spoke to

इत्यकोराक्षि विभोकथेति
 पूर्वानुशिष्टां निजगाद् भोज्याम् ॥ ५८ ॥
 पापयोऽयमंसृर्षितलम्बहारः
 मृप्राङ्गरागो हरिचन्दनेन ।
 आभाति बालातपरक्तसानुः
 सनिर्भरोद्गार इवाद्रिराजः ॥ ६० ॥
 विन्ध्यस्य संस्तम्भयिता मन्दात्रेः
 निशेषपीतो जित्तसिन्धुराजः ।
 प्रीत्याद्यमेधावमृयाद्रंमूर्त्तेः
 सौस्नातिको यस्य भयत्यगस्यः ॥ ६१ ॥

the princess of Bhoga इत्यकोराक्षि विभोकथ इति पूर्वानुशिष्टा who had before been addressed thus "Here, O thou with eyes like the chador look!" Sunandā having while leading the princess to the king of Nagpur already by way of preface drawn her attention to that prince now continued her speech

60a। पापय एव *This is the king of Pan las अंसृर्षितलम्बहार a peudent neckless / level on his shoulders कृप्राङ्गरागो हरिचन्दनेन who has decked his body with yellow Santal paste—the produce of celestial trees आभाति इवाद्रिराज एव He looks like the king of mountains बालातय the summit being reddish with the orient sun सनिर्भरोद्गार and with issues of cascades*

61। सौस्नातिको यस्या पीता भवति अगसा Whose entechuser on holy bath is Agastya for love not money विन्ध्यस्य संस्तम्भयिता मन्दात्रेः the subter or tower of the great mountain Vindhya निशेष by whom the arrow was drunk up without a round turn and then thrown up अशेषेणावय चार्द्रमूर्त्तेः,

अस्त्रं चरादाप्तवता दुरापं
 येनेन्द्रलोकावजयाय दृप्तः ।
 पुरा जनस्थानविमर्दशङ्की
 सन्धाय लङ्काधिपतिः प्रतस्थे ॥ ६२ ॥
 अनेन पाणौ विधिवद्गृहीते
 महाकुलीनेन महीव गुर्वी ।
 रत्नानुविज्ञाणवमेखलायाः
 दिग्ः सपत्नी भव दक्षिणस्था ॥ ६३ ॥
 ताम्ब्रुलवक्त्रीपरिणद्धपूगा-
 खिलालतालिङ्गितचन्दनासु ।

when his body is wet in the concluding bath of the Atreamedha sacrifice refers to the king of Nagpur

62st येन With whom अस्त्रं चरात् चराता दुरापं the receiver from Hara (Siva) of arms difficult of acquisition, not easily to be obtained, (refers to the king of Nagpur) दृप्तः the haughty king of Lanka, Ravana हवति चदपत् चदपीत् चदपीत् चदपीत् ददपत् ददपति ददपति ददपति ददपति ददपति । पुरा सन्धाय having formerly made peace जनस्थान apprehensure of the subjugation of Janasthana रन्द्रलोकावजयाय प्रतस्थे had departed for the conquest of Indra's world.

63st अनेन पाणौ विधिवद् गृहीते By thy hand being lawfully accepted by this king of an august noble race भव त्वं सपत्नी the co-wife दिग् दक्षिणस्था of the southern quarter, the Deccan of which this king is the Lord रत्नानुविज्ञाणवमेखलायाः Having for its waist band the ocean abounding in jewels गुर्वी मही इव like the weighty earth

तमालपत्राक्षरणासु रन्तुं
 प्रसीद् शश्वन्मलयस्थलोषु ॥ ६४ ॥
 द्रन्दोवरश्यामननुर्दपोऽसौ
 त्वं रोचनागौरशरीरयष्टि ।
 अन्योन्यशोभापरिवृक्षये वां
 योगस्तङ्गित्तोयदयोरिवास्तु ॥ ६५ ॥
 स्वसुर्विदर्भाधिपतेस्तदीयः
 स्तभेऽन्तरं चेतसि नीपदेशः ।
 दिवाकरादर्शनवह्नकोशे
 नक्षत्रनाथांशुरियारविन्दे ॥ ६६ ॥

64a। रन्तुं प्रसीद् शश्वन् *Be pleased, make up thy mind, to amuse thyself constantly मलयस्थलोषु in the dales of Mount Malaya नाम्बूदवनी in which are Arca trees set with betel creepers द्रन्दोवराक्षिप्त in which are Sawal trees encircled by cardamom creepers, तमाल in which are beds of Tavala leaves रन्तुं from रन् रन्ते चरन् रन्ते रमन्ति रत । प्रसीद् from प्रद see verse 53.*

65a। रन्दोवर **This lady has a body dark like the blue lotus व रोचना thy bodily frame is as fair as (saffron like) become yellow वा योग शश्वन् let there be a junction of you तुऽऽदिन नीपदेशी इव like the junction of lightning and cloud अन्योन्य for setting off each other's beauty*

66a। स्वसुर्विदर्भते चेतसि *In the mind of the sister of the king of Vidarbha तदीय उपदेश her (Sunanda's) instruction अन्तर व स्तभे did not find any interstice नक्षत्रनाथांशु इव as the rays of the lord of stars or the*

१५०

सञ्चारिणी दीपशिखेव रात्रौ

यं यं व्यतोयाय पतिंवरा सा ।

नरेन्द्रमार्गादृ इव प्रपेदे

विवर्णभावं स सु भूमिपालः ॥ ६० ॥

तस्यां रघो हनुरुपस्थितायां

वृणोत मां नेति समाकुलोऽभूत् ।

वामेतरः संग्रयमस्य बाहुः

कोयूरबन्धोच्छ्रुसितैर्नुनोद ॥ ६८ ॥

moon does not find entrance वरनिन्दे in the lotus दिवाकरादर्शने in
its receptacle closed from the disappearance of the sun at night. २५ वृण
बन्धुत्वे लोभे लभ्यते सत्यः ।

07al. य य व्यतोयाय पतिवरा सा *she who, like, Indumati he*
on selecting a husband passed over वि पति *from ६ to १० पतिनी*
दीपशिखा इव रात्रौ *like a passing flame of a* *at night स य पतिवरा*
every one of such kings विवर्णभावं प्रपेद *to a dark discoloured or*
dejected state नरेन्द्रमार्गे इव इत *as an odour on* *the royal road or high*
way falls into a state of darkness on the passing *of a torch light*
इदं 4 conj. prop पदत अवादि पेट पतस्यते एतः ।

08al. तस्याम् उपस्थितायां *On her coming up to him* *removing him*
रघो हनुरुपस्थितायां *the son of Rāghu, Aja समाकुलः अभूत्* *became agitated with the*
idea हनोत मां न इति *don't select me or rot!* *pol. 3 s ng of ३, ५ and*
9 conj) वरति वरते हनोति वृणोते वृणोति वृणोते अपाटीत् अपाटीत् अपटीत् वृणु
अवृणु वरात् वरते वरोद्यति-ते वरिष्यति न वत । शामेतरः अश्र बाहुः *his right arm-*
lit. other than left कोयूर *by the appearance of the bracelet band* सस्य हनोद
removed his doubt इदं ० conj) इदति इदते अनौकीनः अनुरा गुणोद इद
नीतस्यति नीतस्यते इदं ।

तमालपत्रास्तरणासु रन्तुं
 प्रसोद शश्वन्मलयस्थलीषु ॥ ६४ ॥
 इन्दीवरश्यामतनुर्दपोऽसौ
 त्वं रोचनागौरशरीरयष्टि ।
 अन्योन्यशोभापरिवृद्धये वां
 योगस्तडित्तोयदयोरिवास्तु ॥ ६५ ॥
 स्वसुर्विदर्भाधिपतेस्तदीयः
 लेभेऽन्तरं चेतसि नीपदेशः ।
 दिवाकरादर्शनवद्धकोशे
 नक्षत्रोपयांशुरिवारविन्दे ॥ ६६ ॥

64st रन्तु प्रसोद *Be pleased, make up thy mind, to amuse*
thyself constantly मलयस्थलीषु *in the dales of Mount Malaya* तान्मल्लुवङ्गी
in which are Areca trees set with betel creepers रससन्तानाच्छिद्रित *in which*
are Sandal trees encircled by cardamom creepers, तमान् *in which are*
beds of Tamala leaves रन्तु *from रम रमते शरत् रमे रसति रत् । प्रसोद*
from सद see verse 53.

65st इन्दीवर *This king has a body dark like the blue lotus* त्वं
रोचना *thy bodily frame is as fair as (saffron like) bovine yellow*
वा योग यस्तु *let there be a junction of you* त्वं *जडित् नोयदधी इव* *like*
the junction of lightning and cloud अन्योन्य *for setting off each other's*
beauty

66st सद्य विदर्भपते चेतसि *In the mind of the sister of the king of*
Vularbha तदीय उपदेश *her (Sunanda's) instruction* अन्तरं न लेभे *did not*
find any interstice नक्षत्रोपयांशु इव *as the rays of the lord of stars or the*

काकुत्स्थशब्दं यत उन्नतेच्छाः

श्लाघ्यं दधत्यत्तरकोशलेन्द्रा ॥ ७१ ॥

महेन्द्रमास्थाय महोत्तरूपं

यः संयति प्राप्तयिनाकिलीलः ।

चकार वाणैरसुराङ्गनानां

गण्डस्थलोः प्रोपितपत्रलेखाः ॥ ७२ ॥

ऐरावतास्फालनविश्लथं यः

सङ्घट्टयन्नङ्गदमङ्गदेन ।

was called *Kakutstha* as a distinction for his great qualities. It is said, allegorically perhaps from the narrative in the following verse, that this king was surnamed "Kakutstha" because of his having discomfited the enemies of the gods sitting on the hump of a Bull यत from whom उत्तरकोशललेन्द्रा the lords of North Kosala उन्नतेच्छा of high aspirations दधति hold काकुत्स्थशब्दं श्लाघ्यं the honorable patronymic *Kakutstha* दधति pres 3 plural of धा see verse 49

72a महोत्तरुपं आसीत् having got upon Mahendra [which itself appears from the following verse to have represented Indra himself] महोत्तरुपं which or who was in the form of the great bull of Siva यः संयति प्राप्तयिनाकिलीलो who, Kakutstha, having in battle got the celerity of the yanaka holder Siva चकार made by his arrows असुराङ्गनानां गण्डस्थली the cheeks of the Asura females प्रोपितपत्रलेखा deprived of painting. He killed the Asuras and thus deprived their wives of the privilege of decorating their cheeks, all decorations being forbidden to widows.

73a यः W'ho, Kakutstha, सङ्घट्टयन् having touched or brushed, ऐरावतास्फालनविश्लथम् अङ्गद Indra's bracelet, the band loosened by the strokes of the celestial elephant Airāvata, अङ्गदेन by his own bracelet अश्विनवहो occupied, sat on, अर्द्धासन half the seat शीतशिखरे of the mountain clipper

उपेययः स्वामपि मर्त्तिमग्याम
 अर्द्धासनं गोत्रभिदोऽधितष्टौ ॥ ७३ ॥
 जातः कुले तस्य किलोरुकीर्तिः
 कुलप्रदीपो नृपतिर्दलीपः ।
 अतिष्ठदेकीनशतक्रातुत्वे
 शक्राभ्यख्याविनिवृत्तये यः ॥ ७४ ॥
 यस्मिन् मर्द्दीं शासति वाणिनीनां
 निद्रां विचारार्द्धपथे गतानाम् ।
 वातोऽपि नासंसयदंशुकानि
 को लम्बयेदाक्षरणाय हस्तम् ॥ ७५ ॥

Indra, उपेयय *even when he Indra had resumed his own excellent form*
 उपेयय *genitive singular perf. or 2 preterite part. लृष्ट of इ to इत् उपेययान्*
 उपेययान् ।

74sl. जातः कुले तस्य किल *In his race was (as it is said) born*
 उपकीर्तिं *king Dalipa of great celebrity, the light of his family* च अति
 १०० *who stopped, एकीनशतक्रातुत्वे short by one of the position of a hundred*
 १०० *sacrifices शक्राभ्यख्या to appear the jealousy of Indra*

75sl. यस्मिन् मर्द्दीं शासति *Who governing the earth, i. e. in whose*
 reign, वातः अस्मिन् *even the breeze did not cease to slip or shake*
 अशुकानि *the clothes वाणिनीनां of drunken women निद्रा falling asleep on*
 the road *half way to their places of revel क लम्बयेत् वाक्षरणाय हस्त* and
 as to *snatching or robbing their clothes, who could stretch his hand?*
 वातः अस्मिन् शिष्टं शासति *शाधि अशात अशिवन् मशात शाशियति शिष्टः । वात*
 to slip *ससते अश शिष्ट अशसन् सस मे सशियते सस causal ससयति । लम्*
 ससते *अशस्मिन् लम्बयेत् लम्बियते लम्बितः । causal लम्बयति ।*

पुत्रो रघुस्तस्य पदं प्रशस्तं
 महाकृतीर्विश्वजितः प्रयोक्ता ।
 चतुर्दिगावर्जितसम्भृतां यो
 मृत्पात्रशेषामकरोद्विभूतिम् ॥ ७६ ॥
 आरूढमद्रोनुदधीन् वितोषं
 भुजङ्गमानां वसतिं प्रविष्टम् ।
 ऊर्ध्वं गतं यस्य न चानुबन्धि
 यशः परिच्छेत्तुमियत्तयात्नम् ॥ ७७ ॥
 असौ कुमारस्तमजोऽनुजात
 स्त्रिविष्टपस्यैव पति जयन्तः ।

76th पुत्र रघु . His son Raghav maintains his position, reigns now
 in his place महाकृती the undertaker or performer of the great
 sacrifice विश्वजित् यः अकरोत् विभूतिं who turned his wealth चतुर्दिगं चार्वर्जितं
 सम्भृतां collected by the sweeping of the four quarters, collected by the
 plunder of all regions शेषामकरोत् into the residue of an earthen pot His
 liberality was such that he had given away the whole wealth of the
 world until there was left as remainder a single earthen pot.

77th यद्यदस्य चोदधाम् अदधीन् अदधीन् had ascended the moun-
 tains उदधीन् वितोषं had dived into the oceans भुजङ्गमानाम् had entered
 the residence of snakes, i. e. the lower regions ऊर्ध्वं गतं had gone up to
 heaven न च अनुबन्धि and unbounded even by time, परिच्छेत्तुम् इयत्तयात्नं
 it is impossible to define or limit it by any measure

78th असौ कुमारस्तमजः This prince Aja, तम् अनुजात was born of him
 तयात्नम् as Jayantia was born of the lord of heaven, इन्द्रा नृपतिं पुरं व
 भुवनस्य विभूतिं who holds the weighty burden of the government of the

गुर्वो धुरं यो भुवनस्य पित्रा
 धृय्यण दम्यः सहस्रं विभर्ति ॥ ७८ ॥
 कुलेन कान्त्या वयसा नवेन
 गुणैश्च तैस्तैर्विनयप्रधानैः ।
 त्वमात्मनस्तुल्यममुं वृणीष्व ।
 रत्नं समागच्छतु काञ्चनेन ॥ ७९ ॥
 ततः सुनन्दावचनावसाने
 लब्धां तनूदात्य नरेन्द्रकन्या ।
 दृष्ट्या प्रसादामलया कुमारं
 प्रत्यग्रहीत् संवरणम्रजेव ॥ ८० ॥
 सा यूनि तस्मिन्नभिलाषबन्धं
 शशाक शालीनतया न वक्तुम् ।

world पित्रा पुत्रेण सहस्र equally with his father the actual burden holder
 दम्य though himself under government or papalage, being yet but a
 youth. दम्य pass. futuro part of दम दाम्यति अदमत् अदमोत् ददाम दमि
 यति दाम दमित ।

79st लं वृणीष्व Do thou elect him चात्मन तुल्य the equal कुलेन in
 race, in beauty, in young age and all virtues with modesty at their
 head एव let the jewel be united with gold

80st ततः Then at the conclusion of Sanandā's speech लब्धां
 तनूदात्य having attenuated shame प्रत्यग्रहीत् the princess accepted the prince
 दृष्ट्या by her look प्रसादामलया clear or gracious by her mental favor &
 satisfaction सदरवणजेव as if by the election wreath or garland.

रोमाञ्चलक्ष्येण स गात्रयष्टिम्

भित्त्वा निराक्रामदरालकेश्याः ॥ ८१ ॥

तथागतायां परिहासपूर्वं

सख्यां सखीं वेचभृदावभाषे ।

आर्थे ब्रजामोऽन्यत इत्यथैनां

बधूरस्रयाकुटिलं ददर्श ॥ ८२ ॥

सा चूर्णगौरं रघुनन्दनस्य

धात्रीकराभ्यां करभोपमोक्षः ।

81st. सा रघुनी *That young princess* शशक शस्तीन्तवा न वत्तु *was not because of shame or modesty able to speak out* तच्चिन् अमिलाभवत् *her bond of desire or affection for him* स *but it i. e. the desire or affection* भित्त्वा निराक्रामत् *having passed through the body of that curled haired damsel came out or manifested itself* रोमाञ्चलक्ष्येण *by the sign of horripilation* शक शक्नोति शक्यति शक्यते अशकत अशक्त शक्यन्ति-म [or शक्तिघति] शक्त । वच वक्तु अतीचत् उवाच वक्ष्यति उक्त । भिद् भिनति अभिदत् अभिस्तीत् विभेद भेत्स्यति भिन्नः ।

82st. तथागतायां सख्या her (Sunanda's) friend being in this state सखीं वेचत् the cane-holding maid Sunandā. Porteresses of the seraglio usually held a cane as their official rod. परिहासपूर्वम् आवभाष said tauntingly आर्थे ब्रजाम अन्यत इति "O noble lady, let us go to another" अथ रना वधू अग्राकुटिलं ददर्श *then the bride looked at her with a glance of displeasure.* Take अस्त्रयाकुटिलम् as an adverb.

83st. सा She the princess आशुश्रवामास *caused to be attached or applied* धात्रीकराभ्यां *by the hands of her nurse Sunandā* रघुनन्दनस्य कर्णे *to the neck of the son of Raghu,* "Aja यथावदेत" *in the proper place* गुणम् the string, or the elective wreath चूर्णदीर *yellow with the auspicious or*

आसञ्जयामास यथाप्रदेशं
कण्ठे गृणं मूर्त्तमिवानुरागम् ॥ ८३ ॥

तया सजा मङ्गलपुष्पमय्या
विशालवक्षस्वलम्बया सः ।

अमस्तु कण्ठार्पितवाङ्गपाशां
विदर्भराजावरजां वरेण्यः ॥ ८४ ॥

शशिनमुपगतेशं कौमुदी मेघमुक्तं
जलनिधिमनुरूपं जङ्गुकन्यावतीर्णा ।

इति समगुणयोगप्रोतयस्तत्र पौराः

श्रवणकटु नृपाणामेकवाक्यं विवदुः ॥ ८५ ॥

ceremonial powder मूर्त्तम् इव अनुरागम् her arms as it were in marital form, refers to the string or wreath.

84s. स वरेण्यः He the delectable prince, or fit to be chosen तया सजा मङ्गलपुष्पमय्या by virtue of that wreath full of sacred flowers विशाल वक्षस्वलम्बया she made it on his broad chest अमस्तु thought विदर्भराजावरजां that the sister of the king of Jabalpa, Indumati कण्ठार्पितवाङ्गपाशां had as it were placed her arms round his neck in the form of a landing cord अम मन्त्रे अमस्तु मेमे मन्त्रे मन्त्र ।

85s. एष कौमुदी "This moon-light as it were morning Indumati शशिनम् उपगता has joined the moon, free from clouds वाङ्कन्या the daughter of Saknu, the Ganga जलनिधिम् अरतोर्णां has got to her sitting ocean" इति पौरा एष विवदुः thus the citizens there narrated & talked about, समगुणयोगप्रोतयः pleased at the union of like qualities एकवाक्यं proclaimed with one voice अरवङ्कनृपाणां which sounded loud to the ears of the dismayed kings

सान्निध्ययोगात् किल तत्र शच्याः
 स्वयंवरक्षोभकृतामभावः ।
 काकुत्स्थमुद्दिश्य समत्सरोऽपि
 शशाम तेन क्षितिपाललोकः ॥ ३ ॥
 तावत्प्रकीर्णाभिनवोपचारम्
 इन्द्रायुधद्योतिततोरणाङ्गम् ।
 वरः स बध्वांसह राजमार्गं
 प्राप ध्वजच्छायनिवारितोष्णम् ॥ ४ ॥
 ततस्तदालोकनतत्पराणां
 सौधेषु चामीकरजालवत्सु ।

3rd सान्निध्ययोगात् It is said because of Saehs, Indras wife, being near, at hand there was an absence of disturbers of the Swayamvara क्षितिपाललोक the assembly of kings काकुत्स्थ उद्दिश्य though malignant through jealousy, against the descendant of Kakutstha तेन शशाम therefore desired दिश ० cony दिशति अदिशत् दिदेश देष्यति दिष्टः मम शशामति अशसत् शशाम शसिष्यति शान् ।

4th वरः स बध्वांसह The bridegroom with his bride हय got to the kings way—the high way सावत् strewn in all its parts with fresh offerings of flowers &c. इन्द्रायुध the ornamental figures on gateways being as brilliant as Indras weapons ध्वजच्छाय the heat whereof was assuaged by the shade of flags.

5th ततः Then ततः पुरस्सरोणा of the beautiful females of the city तदाक्षोभम् bent on accusing him अजः इत्ये वपुः रिषेदितानि स्वोक्त (L c २२

वधुवृत्तयं पुरसुन्दरीणां
 त्यक्तान्यकार्याणि विचेष्टितानि ॥ ५ ॥
 आलोकमार्गं सहसा प्रजन्त्या
 कयाचिदुद्देष्टनवान्तमाल्यः ।
 वधुं न सम्भावित एव तावत्
 करेण रुद्धोऽपि च केशपाशः ॥ ६ ॥
 प्रसाधिकालम्बितमग्रपादम्
 आचिष्य काचिन् द्रवरागमेव ।
 उत्सृष्टलीलागनिरागवाचात्
 अलक्तकाङ्कां पदवीं ततान ॥ ७ ॥

described below) became the occupations धीभ्युः कामोकर ११ ११ offices having golden lattices लक्ष्मणकार्याणि all other business being about done!

6th कयाचिन् by one female आलोकमार्गं सहसा प्रजन्त्या going in haste, or suddenly starting for the light-way, ११ ११ window or lattice केशपाश उद्देष्टनवान्तमाल्य the collection of hairs of which the tie was off and therefore the tresses drooping down करेण रुद्धोऽपि च though held by the hand too वधुं न सम्भावितः एव तावत् was still not remembered or thought of, so as to be tied एव यदाति अमाश्रीन् एवम् यदः ।

7th काचिन् Another female आचिष्य having drawn in, अग्रपाद the fore-foot प्रसाधिकालम्बित held by her decorating hand द्रवरागम् एव just as it was—wet with the red dye उत्सृष्टलीलागनि and giving up her slow graceful walk ११ ११ running in haste to catch a glimpse of Aya passing on the road अलक्तकाङ्कां पदवीं ततान made her steps marked with the red dye drooping from her foot, ११ ११ प्रेत मन मनोति अमाश्रीन् तव । आ गवाचात् to the bull-eyed window or lattice

विलोचनं दक्षिणमञ्जनेन
 सम्भाव्य तद्वञ्चितवामनेत्रा ।
 तथैव वातायनसन्निकर्षं
 ययौ शलाकामपरा वहन्ती ॥ ८ ॥
 जानान्तरप्रेषितदृष्टिरन्या
 प्रस्थानभिन्नां न बबन्ध नीवीम् ।
 नाभिप्रविष्टाभरणप्रभेण
 हस्तेन तस्याववलम्ब्य वास ॥ ९ ॥
 अर्द्धाचिता सत्वरमुत्थितायाः
 पदेपदे दुर्निमिते गच्छन्ती ।

8st अपरा मध्याय Another, a third lady, having adorned दक्षिणम् the right eye अञ्जनेन with the collarium तद्वञ्चितवामनेत्रा having the left eye still destitute of that decoration तथैव ययौ went in that very state वातायनसन्निकर्षं to the vacancy of the window शलाका वहन्ती carrying the painting stick or pencil in the hand, pres part fem वच वहति वया घोत् उवाच वदति वीदुम् वद ।

9st अन्वा जालान्तर Another, her eye cast on the crevices of the window lattice न बबन्ध नीवीं did not tie up the string of her trousers प्रस्थान भिन्ना which had got loose by her hurried motion or walk toward the window तद्यौ she stood हस्तेन अवलम्ब्य वास holding her clothes by her hand नाभि the lustre of the jewels which had entered her navel.

10st अर्द्धाचिता Of another, समरम् उत्थिताया rising up in haste एमना the earnest heart अर्द्धाचिता half strangled with diamonds पदे पदे at every step दुर्निमिते just fort's or taken unaccountably प्राप्ता part दुर् नि मि मिमीति

कस्याधिदासोद्गना तदानोम्
 अङ्गुष्ठमूर्त्तार्पितस्त्रगेपा ॥ १० ॥
 नासां मुखैरसवगन्धगर्भैः
 व्याप्तान्तराः सान्द्रकुट्टदलानाम् ।
 विलोन्ननेत्रधमरैर्गवाक्षाः
 सङ्क्षपत्राभरणा इवासन् ॥ ११ ॥
 ता राघवं दृष्टिभिरापिबन्धुः
 नाय्यो न जग्मुर्विषयान्तराणि ।
 तथाहि शोषेन्द्रियवृत्तिरासां
 सर्वात्मना चक्षुरिव प्रविष्टा ॥ १२ ॥

(or सिदाति) असापोत् समो मास्यति । बलभो *dropping down* pres. part. fem.
 रक्तं वृत्तिं असापोत् असास वृत्तिम् । तदानीं असापोत् *was at that time*,
 अङ्गुष्ठमूर्त्तार्पितस्त्रगेपा *with the string as the rest* thumb sticking to the tip of
 the thumb

11st दवाक्षा The *bull-eyed* windows व्याप्तान्तरा *their holes filled up*
 मुखै *with the faces* आसवगन्धगर्भै *in which was the perfume of vases*,
 विलोन्ननेत्रधमरै *in which the rolling eyes were like flying black bees* आसा
 of those ladies, gen. pl. governed by मुखै । सान्द्रकुट्टदलाना *ecstasied deeply*
 by earnestly सङ्क्षपत्राभरणा इव आसन् *were ornamented as it were by*
lotuses refers to windows. 1 pret 3 pl असं अक्षिं आसीत् आक्षान् आसन् ।

12st नाय्यं the *sooner* दृष्टिभिः अपिबन्धुः *insatiately drinking with*
 their eyes, pres. part. fem पा पिरिवि असात् परो पीत । राघवं *the son of*
Paghu न जग्मुः *did not get* did not perceive, 2 ; pret 3 pl असं वृत्तिम् ।
 विषयान्तराणि *the objects of other senses* They were so absorbed in the
 sight of Aja that they did not notice anything else दवाक्षि *for हेरेन्द्रिय*

स्थाने वृता भूपतिभिः परोक्षैः
 स्वयंवरं साधुममंस्तु भोज्या ।
 पद्मेव नारायणमन्यथासौ
 लभेत कान्तं कथमात्मतुल्यम् ॥ १३ ॥
 परस्यरेण सृष्टणीयशोभं
 न चेदिदं द्वन्द्वमयोजयिष्यत् ।
 अस्मिन् द्वये रूपविधानयत्नः
 पत्युः प्रजानां वितथोऽभविष्यत् ॥ १४ ॥

इति आसा the functions of their other senses सर्वाङ्गान् अक्षु र्बु प्रविष्टा had as it were by universal identity all entered the eye

13s. स्थाने स्वयंवरं साधुम् अमस्तु भोज्या Well did the Bhoga princess Indumati consider it proper to have a Swoyantarara, an assemblage for the selection of a husband एता when applied for by absent kings-- i. e. whom she had never seen. अन्यथा कथौ कथ लभेत how otherwise could she have obtained कान्तम् आत्मतुल्यम् a husband equal to herself पद्मे एव as Lakshmi has obtained Narayana. एता from वृ conj 1 5, or 9 वर्ति वर्तते वृणीति वृणुते वृणानि वृणीते अचारीन् अचरिष्ट अचरीष्ट अचरन् अचरुष्ट अचरन् वने वरिष्यति-ते वरीष्यति मे । अमस्तु मम मन्यते मेने मस्यते मत्त । लभेत from लभे लभते अलम्ब्य लभते लम्बे ।

14s. सृष्टणीयशोभम् एद द्वन्द्व This couple of a beauty to be coveted by all न चेत् परस्यरेण अयोजयिष्यत् if the creator had not united with each other, conditional causal of शुभ शुभम् । Stenzler renders it "nisi animantium dominus hoc par, pulchritudine mutuo deaderanda predictam, conjunxisset, अस्मिन् द्वये then in this pair रूपविधानयत्नः the labor of creating such beauty पत्युः प्रजानां on the part of the lord of creatures Brahmā विफलं अभविष्यत् would have been fruitless

रतिस्तरौ नूनमिमावभूतां
 राज्ञां सङ्घेषु तथाहि बाला ।
 गतेयमात्मप्रतिरूपमेव
 मनो हि जन्मान्तरसङ्गतिञ्चम् ॥ १५ ॥
 इत्युद्गताः पौरवधूमुखेभ्य
 शृण्वन् कथां श्रीत्रसुखाः कुमारः ।
 उद्भासितं मङ्गलसंविधाभि
 समन्विन सद्म समाससाद ॥ १६ ॥
 ततोऽवतीर्याशु करेणुकायाः
 स कामहृपेश्वरदत्तहस्त ।

15s! रति स्तरौ नून रती क्वमता Surely these two were Rats
 Kamadeva originally—born in other forms in this world तथाहि इयः
 because this girl राज्ञां सङ्घेषु in the midst of thousands of kings
 चात्मप्रतिरूपम् एव has obtained: e selected her veritable equal मनो हि
 For the mind knows or recognizes the associations of another: e a p
 birth or state of existence

16s! इति कुमारः Thus the prince शृण्वन् कथां श्रीवसुधा hearing so
 pleasing to the ear उद्गताः पौर uttered from the mouths of the fero
 of the city समाससाद roached सद सीदति सद्यदत ससाद सतस्वतिः । मन्वा
 सद्म the house of his father-in law about to give away the bride उद्भा
 beautified by auspicious ceremonial decorations

17s! ततः सद्यतीर्यं चाशु Afterward the prince having quickly also
 करेणुकायाः from the female elephant on which he had been riding चा
 शरः having given his hand to the king of Kamrupa leaning on ।
 सद्यो विवेश then entered वैदर्भविर्दिष्टं सतुष्कम् अथ the inner court she

वैदर्भनिर्दिष्टमथो विवेश

नारीमनांसीव चतुष्कमन्तः ॥ १७ ॥

महार्चसिंहासनसंस्थितोऽसौ

सरत्नमघं मधुपर्कमिश्रम् ।

भोजोपनीतञ्च दुकूलयुग्मं

जग्राह साहं वनिताकटाक्षैः ॥ १८

दुकूलवासाः स बधूसमीपं

निन्ये विनीतैरवरोधरक्षैः ।

वेलासकार्गं स्फुटफेनराजि-

नवैरुदन्वानिव चन्द्रपादैः ॥ १९ ॥

him by the king of Valarbhā नारीमनांसि इव as if it were the honours of females अर्चनीयं Indeed part of ह्यु नरति अतारोत मतार तरिष्यति तरीष्यति नीर्यं । विश विगति अविचन् वेक्ष्यति विष्ट ।

18sl. महार्चसिंहासनसंस्थित अग्री He sitting on a throne of great value अर्घ्यम् accepted पद्द यच्छति अग्रहोन् पहीष्यति जग्राह यज्ञेन । अर्थ offerings presented by Bhojः सरत्न with jewels मधुपर्कमिश्र with honey butter curds &c दुकूलयुग्मम् and a pair of silk dresses साहं वनिताकटाक्षै together with the glances of the ladies He received the offerings and ladies' glances

19sl स दुकूलवासाः He clad in silk बधूसमीपं निन्ये was conducted near to the brides २ प्रोत् नो नपति । विनीतैः अवरोधरक्षै by humble or respectfully behaved keepers of the seraglio उदन्वान् इव as the sea स्फुटफेन राजि with its line of froth manifest वेलासमीपं is led near to the const गर्भे चन्द्रपादैः by the new lunar rays, referring to the spring tides at new moon

तत्रार्चितो भोजपतेः पुरीषाः
 ज्ज्वाग्निमाज्यादिभिरग्निक्ल्पः ।
 तमेव चाधाय विवाहसाक्ष्ये
 बधूवरौ सङ्गमयाञ्चकार ॥ २० ॥
 दक्षेन दक्षं परिगृह्य बध्वाः
 स राजस्युः सुतरां चक्रामे ।
 अन्तराशीकलताप्रवालं
 प्राप्येव चूतः प्रतिपन्नवेन ॥ २१ ॥
 आसीद् वरः कण्टकितप्रकोष्ठ-
 खिन्नाङ्गुलिः संववृते कुमारो ।

20sL हव There अर्चित भोजपतेः पुरीषा, the venerated priest of the
 king of Dhoga अग्निक्ल्प himself like fire Priests are compared to fire
 partly because they are themselves as sacred as fire and indispensably
 necessary for ceremonies, and partly because they are on account of the
 inevitable efficacy of their maledictions as terrible as fire So in the
 Bhatti कृष्यन् कुस दधति विप्रसङ्गः । 23 ज्ज्वाग्निं चाद्यादिति having
 offered to the fire ghee and other things इ जरोति अक्षीरोद् जुषाव शेषति
 इतः । तमेव चाधाय विवाह साक्ष्ये and taking it, the fire itself, for a witness
 to the marriage बधूवरौ united the bride and bridegroom.

21sI चाधाय दक्षेन He the prince having accepted the hand of the
 bride with his own hand सुतरां चक्रामे became the more resplendent काम
 कामते चाधाय अद्यादिति काशियते काशित । चूत प्राप्येव like the mangoe tree
 having received प्रतिपन्नवेन with its own wings अन्तराशीकलताप्रवालं the
 young shoots of an adjoining asoka creeper प्राप्य चाप आशीति चापत् चाप
 चाप्यति चाप ।

तस्मिन् द्वये तद्दृष्ट्वात्मात्मवृत्तिः
 समं विभक्तैव मनोभवेन ॥ २२ ॥
 तयोरपाङ्गप्रतिसारितानि
 क्रियासमापत्तिनिवर्त्तितानि ।
 ज्ञोयन्त्रणामानशिरं मनोजाम्
 अन्योन्यलोलानि विलोचनानि ॥ २३ ॥
 प्रदक्षिणप्रक्रमणात् कृशानो-
 रुदक्षिपस्तन्मिथुनं चकाशे ।
 मेरोरुपान्तेष्विव वर्त्तमान
 मन्योन्यससक्तमद्दस्त्रियामम् २४ ॥

22s. आसीत् वर कण्ठकितप्रकोट The bridegroom became bristling in the forearm, his hand being horripilated स्त्रिभ्राङ्गुलिचरुते the prince remained perspiring in the fingers तस्मिन् द्वये in that pair तत्पदम् काम इति the inward sensation of the moment समं was as it were equally divided or shared by Kama—the amatory feeling was equal in both.

23s. तयो विलोचनानि Their eyes अन्योन्यलोलानि mutually coveting each other अपाङ्गप्रतिसारितानि mutually glancing क्रिया and द्रव्यार्थं after a meeting according to the ceremonial, the bride and bridegroom are at a certain part of the marriage ceremony required to exchange looks. ज्ञोयन्त्रणाम् आशिरं मनोजाम् set forth the torment of a charming blush. काम चक्षुःशे आशिरं आह आनम् आशिरं चक्षुःशे चक्षुःशे ।

24s. प्रदक्षिणप्रक्रमणात् by their going round and keeping on the right कृशानोः उदक्षिप of a fire blazing upwards तन्मिथुनं चकाशे that couple shows 2 | rot. काम कामने चकाशिरं चकाशे काशिरं । अचक्षियामम् हर like the day and night वर्त्तमान revolving मेरोः उपान्तेषु at the lateral extremities

नितम्बगुर्वी गुरुणा प्रयुक्ता

बधूर्विधादप्रतिमेन तेन ।

चकार सा मत्तचकीरनेत्रा

लज्जावती लाजविसर्गमग्नौ ॥ २५ ॥

हविः शमोपन्नवलाजगन्धी

पुण्यः कृगानोरुदियाय धूमः ।

कपोलसंसर्पिशिखः स तस्याः

मुहूर्त्तकर्णोत्पलतां प्रपेदे ॥ २६ ॥

तदञ्जनलोदसमाकुलाक्षं

प्रस्नानबीजाङ्कुरकर्णपूरम् ।

of Mount Meru चतुर्विधसंज्ञं joined to each other According to Hindu ideas the sun is in front of Mount Meru by day and behind it at night—the two sides therefore have it light and dark alternately, their extremities becoming the spots where the day and night meet, and where it is always twilight.

25st सा बधू The bride, मत्तचकीरनेत्रा with eyes like those of an excited chakor लज्जावती and blushing प्रयुक्ता having been enyoned तेन बधूया विधादप्रतिमेन by that spiritual preceptor, the priest, the very image of Brahmā चकार made लाजविसर्गम् अग्नौ an offering of parched grain to the fire पुन पुनक्ति पुनक्ते अयुक्तं अपोदीत् अयुक्तं युधोत्त युद्धे धीर्यति ते युद्धे ।

26st पुण्य धूमः The sacred smoke हविः fragrant with the scent of ghee Sami herbs, and parched grain कृगानो रुदियाय issued from the fire सत् र एति अगात् रुदाय पचति रसः । कपोल it, the smoke, the spore of which was creeping up to her cheeks मुहूर्त्तं, got for the moment

वधूमुखं पाटलगण्डलेखम

आचारधूमग्रहणाद् बभूव ॥ २७ ॥

तौ स्नातकैर्वन्धुमता न राज्ञा

पुरन्धिभिश्च क्रमशः प्रयुक्तः ।

कन्याकुमारौ कनकासनस्थौ

आर्द्राक्षतारोपणमन्वभूताम् ॥ २८ ॥

इति स्वसुभोजकुलप्रदीपः ।

सम्पाद्य पाण्डिग्रहणं स राजा ।

महीपतीनां पृथगर्हणार्थं

समादिदेशाधिकृतानधिव्योः ॥ २९ ॥

27st. वधूमुखं the bride's face आचारधूमग्रहणाद् by the reception of the ritual smoke बभूव became मददृग्मद्रेद restless in the eye owing to the moisture generated by the roll-grain or root of that smoke प्रसामरीजाद् with the ear ornaments of barley sprouts withered पादस and ruddy in the cheeks

28st. तौ कन्याकुमारौ The two, princess and the prince कनकासनस्थौ sitting on a seat of gold सन्वभूता experienced the sensation of आर्द्राक्षतारोपणं the application of wet grain क्रमशः प्रयुक्तः placed in regular order पुरान्धे by householders who duly passed the first stage सन्वभूता and by the king with relatives following पुरन्धिभिश्च and by matrons having husbands and sons alive

29st. भोजकुलप्रदीपः अधिव्यो That excessively fortunate or wealthy king the light of the Dhoya race इति सद्यः सम्पाद्य पाण्डिग्रहणं having thus completed the marriage of his sister महीपतीनां पृथगर्हणार्थं for the

लिङ्गैर्मुदं संवृतविक्रियास्ते
 हृदाः प्रसन्ना इव गूढनकाः ।
 वैदर्भमामन्त्र्य ययुस्तदीयां
 प्रत्यर्ष्यं पूजामुपदाच्छलेन ॥ ३० ॥
 स राजलोकः कृतपूर्वसंवित्
 चारम्भसिद्धौ समयोपलभ्यम् ।
 आदास्यमानं प्रसदामिषं तत् ।
 आवृत्य पन्थानमजस्य तस्यौ ॥ ३१ ॥
 भर्तापि तावत् क्रथकैशिकानाम्
 अनुष्ठितानन्तरजाविवाहः ।

purpose of separately honouring the other kings—the disappointed sutors समादिदेश अधिहताम् gave the proper orders to his officers

30st से Those kings संवृतविक्रिया with concealed jealousy लिङ्गैर्मुदं but with external signs of joy or congratulation हृदा like clear lakes with alligators lurking in them वैदर्भम् आमन्त्र्य having bade good bye to the king of Vidarbha i. e. with a valedictory salutation सयुः went away प्रत्यर्ष्यं पूजा having returned his own offerings of honor उपदाच्छलेन under pretence of wedding presents

31st स राजलोकः That assemblage of kings कृतपूर्वसंवित् who had before made a plot for accomplishing their object, आवृत्य पन्थानम् अजस्य नस्यौ remained blocking up the path of Aja, the road through which he would have to pass homeward with his bride आदास्यमानं with the intention of wresting प्रसदा आमिषं तत् (that rich morsel viand of a female obtainable by the opportunity The bride is here compared with a delicate dish to feast upon

यन्ता गजस्याभ्यपतद्गजस्यं
 तुल्यप्रतिदन्दि वभूव युद्धम् ॥ ३७ ॥
 नदत्सु त्वय्येवविभाव्यंवाचः
 नोदीरयन्ति स्म कुलोपदेशान् ।
 वाणाचरैरेव परस्परस्य
 नामोर्जितं चापभृतः शशंसु ॥ ३८ ॥
 उत्थापितः संयति रेणुरश्वैः
 सान्द्रोक्त स्यन्दनवंशचक्रैः ।
 विस्तारित कुञ्जरकर्णातालैः
 नेत्रक्रमेणोपसूरोध हृथ्यम् ॥ ३९ ॥

37sl पत्ति पदातिम् अभ्यपतत् The infantry fell on foot soldiers रघिन
 रथी charioteer on charioteer गुरुरादी the horse-man on the ruler on
 horse यन्ता गजस्य गजस्य the elephant driver on those on elephants युद्धम् it
 became an equal duel fight अभ्यपतत् Imperf. (Lang) of पतति अपतत्
 पपात पतिष्यति पतितः ।

38sl नदत्सु त्वय्येव Transperts being sounded चापभृतः अविभाव्यं वाच
 नोदीरयन्ति च the bow-men whose voices could not be understood did not
 utter, कुलोपदेशान् the indications of their lineage उदीरयन्ति causal of उत
 ईर ईर् ईरिष्ट ईराश्रमे ईरिष्यन्ते ईरयति । वाणाचरैः एव only by inscriptions
 on their arrows परस्परस्य नामोर्जितं वदन्तु they declared each other's
 renowned names

39sl उत्थापित संयति रेणु अश्वैः Dust raised in the battle by horses
 सान्द्रोक्त being solved by the wheels of the assemblage of chariots

मत्स्यध्वजा वायुवशादिदीर्घैः
 मुखैः प्रवृद्धजिनोरजासि ।
 बभुः पिवन्त परमार्थमत्स्या
 पर्याविलानोव नवीदकानि ॥ ४० ॥
 रथो रथाङ्गध्वनिना विजज्ञे
 विलोलघण्टाक्वणितेन नाग ।
 स्वभर्तृनामग्रहनाद् बभुव
 सान्द्रे रजस्यात्मपरावबोध ॥ ४१ ॥
 आवृण्वतो लोचनमार्गमाजौ
 रजोऽन्धकारस्य विजृम्भितस्य ।

विस्तारित and extended by the flapping of the ears of elephants नेवक्रमेण
 उपवरीष मुखैः *Lift off the ears like an awning*

40sl. मत्स्यध्वजा The fish-sized standards वायुवशात् विदीर्घैः मुखैः with
 mouths opened or yawning by the force of the wind बभुः पिवन्त appeared
 to be drinking—1 ० taking in प्रवृद्धजिनोरजासि the increased dust of
 the army परमार्थमत्स्या पर्याविलानि इव नवीदकानि his real fishes drinking
 fresh muddy waters—1 ० when it rains afresh on the mud

41sl. रथ रथाङ्गध्वनिना विजज्ञे The chariot was perceived by the
 rattling of wheels अज्ञे 2 pret. or perf. passive, of ज्ञा जानाति अज्ञासोत्
 ज्ञासौ ज्ञासति ज्ञात । विलोल the elephant by the ringing of its pendent
 bells सान्द्रे रजसि in the midst of the thick dust आत्मपरावबोध the
 distinction between one's own party and the opposite party स्वभर्तृ was
 found only on each naming his commander or master

42sl. आवृण्वत लोचनमार्गम् आजौ Of the extended dust-darkness
 in the battle covering the path or range of the eyes ग्निः दधिरप्रवाह the

शस्त्रक्षताश्चद्विपवीरजन्मा
 बालारुणोऽभूद्गुधिरप्रवाहः ॥ ४२ ॥
 स च्छिन्नमूलं चतजेन रेणु-
 तस्योपरिष्टान् पवनावधूतः ।
 अङ्गारशेषस्य ऊताशनस्य
 पूर्वोत्थितो धूम इवावभासे ॥ ४३ ॥
 प्रहारमूर्च्छापगमे रथस्थाः
 यन्तृनुपालभ्य निवर्तिताश्वान् ।
 यै सादिता ललितपूर्वकोढन्
 तानेव सामर्पतया निजघ्नः ॥ ४४ ॥

torrent of blood शस्त्रक्षताश्च caused or shed from the horses, elephants and heroes wounded by weapons वास चरत् अभूत् became or looked like the orient sun.

43rd स रेणुः That dust द्विमूलं चतजेन separated from its source by the blood covering the surface of the field तस्य उपरिष्टान् पवनावधूत and agitated by the wind over it आवभासे appeared पूर्वोत्थित धूम इव like the original risen smoke अङ्गारशेषस्य ऊताशनस्य of fire burnt out with ashes as the sole remainder

44th प्रहारमूर्च्छापगमे रथस्थाः The charioteers or the subsidence of their fainting i e on the recovering from the fainting fit into which stunned by the strokes they received they had fallen यन्तृन् उपालभ्य निवर्तिताश्वान् I amny reprimanded the drivers who had turned the horses It was held as a duty of the driver to turn the horses and bring the carriage to a safe place when the charioteer faints under a blow or

अर्धमार्गं परवाणन्नाः
 धनुर्मृता हस्तवतां पृपत्काः ।
 संप्रापुरेवात्मजवानुवृत्त्या
 पूर्वार्द्धभागैः फलिभिः शरव्यम् ॥ ४५ ॥
 आधोरणानां गजसन्निपाते
 शिरांसि चक्रैर्निशितैः क्षुराद्यैः ।
 हतान्यपि श्येनखाग्रकोटि-
 व्यासक्तकेशानि चिरेण पेतुः ॥ ४६ ॥
 पूर्वं प्रहर्ता न जघान भूयः
 प्रतिप्रहारात्तममथसादी ।

stroke सैः सादिना the persons by whom they had been wounded सखि
 पर्वकेतुन् having recognized them by their flags observed before तानेषु
 सोमपंतया निजग्नः they killed the very men through rage

45st पृपत्का The arrows धनुर्मृता हस्तवतां of dexterous archers
 अर्धमार्गं परवाणन्ना thought cut midway in its course by the enemy's
 arrows आत्मजवानुवृत्त्या by following their own velocity पूर्वार्द्धभागैः फलिभिः

in the elephant fight हतानि अपि though taken off, severed चक्रैर्निशितैः
 क्षुराद्यैः by sharp quills, with razor-like edges खड्गखाग्रकोटिखाग्रकेशानि
 the hair being entangled in the corners of hawk's claws चिरेण पेतुः dropped
 after a time—though struck off did not immediately drop पेतुः Perf
 or 2 preterite 3 pl. of पत see verse 37

तुरङ्गमस्कन्धनिपसृदेच्च

प्रत्याश्वसन्तं रिपुमाचकाङ्क्ष ॥ ४७ ॥

तनत्यजा वर्मभृतां विक्रीशैः

वृक्षसु दन्तेष्वसिभिः पतङ्गिः ।

उद्यन्तमग्निं शमयाम्बभूवुः

गजा विविशाः करशीकरेण ॥ ४८ ॥

शिलीमुखोत्कृत्तशिरःफलाढ्या

च्युतैः शिरस्त्रैश्चपकोत्तरेव ।

रणक्षितिः शोणितमद्यकुल्या

रराज मृत्योरिव पानभूमि ॥ ४९ ॥

47st अश्वसादी पूर्वं प्रदर्शा The horse-man who first struck प्रतिप्रचाराद्यय
the enemy who thereby became unable to return the blow नं अघान भूय
did not strike again आचकाङ्क्ष but wished तुरङ्गमस्कन्धनिपसृ देह his enemy
with his body reclining on the horse's neck प्रत्याश्वसन्तं that he would recover
अस अक्षिति Imperf 1 Pret (Lang) अश्वसत् अश्वसीत् Aor or Lung अश्वसीत्
अक्षिति अक्षिति ।

48st तनत्यजा वर्मभृतां Of the men wearing armour and giving up
care of their bodies दित्तोमै अक्षिति पतङ्गि by the fall of drawn swords
वृक्षसु दन्तेषु on the large tusks of elephants गजा , विविशा the terrified
elephants शमयाम्बभूवुः extinguished करशीकरेण by drops of water from
their trunks उद्यन्तम् अग्निं the fire rising from the friction.

49st रणक्षिति The battle field शिलीमुखोत्कृत्तशिरः फलाढ्या rich ।
abounding in heads cut off by arrows as so many fruits च्युतैः शिरस्त्रैः
चपकोत्तरेव the surface strewn with dropping helmets as so many drink-

उपान्तयोर्निष्कृपितं विदग्धैः
 अज्ञिष्य तेभ्यः पिशितप्रियापि ।
 केयूरकीटिचतुर्तालुदेशा
 शिवा भुजच्छेदमपाचकार ॥ ५० ॥
 कश्चित् द्विपत्खड्गदहनोत्तमाङ्गः
 सद्यो विमानप्रभुतामुपेत्य ।
 वामाङ्गसंसक्तसुराङ्गनः स्वं
 नृत्यत् कवन्धं समरे ददर्श ॥ ५१ ॥

my cups शीघ्रितमसङ्ख्या and *overflowing with blood* as so much as one
 रराज मत्स्यो पानभूमि इव looks like the drinking place of Yama the
 king of death. पुनै from च, चपते अथोप्य चपुच्ये थोप्यो चुम । रराज
 see VI 6

50st शिवा The jackal चाचिष्य being snatched from the birds
 भुजच्छेद a piece of a hand उपान्तयोर्निष्कृपितं विदग्धैः torn off at both extre-
 mities by birds पिशितप्रिया अपि though fond of flesh refers to the jackal
 केयूरकीटि yet being wounded in the palate by the sharp edge of the
 bracelet अपाचकार threw it away निष्कृपितं कृप कृप्यानि अथोप्येत् चपुच्ये
 कोविष्यति कोपितं but with the preposition निर् the एष or एत is optional
 निरकृष्यत् निष्क्रीयति । चाचिष्य चिप चिष्यति-ते चिपति अथोप्येत् अचिष्य विसेष
 विचिष्ये चोप्यति मे चिष्य ।

51st कश्चित् द्विपत् खड्गदहनोत्तमाङ्गः A certain soldier, his head being
 struck off by the enemy's sword सद्यो विमानप्रभुताम् उपेत्य having immedi-
 ately got to the mastery of the celestial oval, instantly becoming a god.
 The Hindoos believe that soldiers slain in battle immediately go to
 Heaven and are rewarded with any enjoyment they desire वामाङ्ग
 with a celestial nymph embracing him on his left ददर्श saw स कवन्ध

तुरङ्गमस्कन्धनिपस्रदेहं

प्रत्याश्वसन्तं रिपुमाचकाङ्क्ष ॥ ४७ ॥

तनत्यजां वर्मामृतां विक्रीणैः

वृक्षसु दन्तैश्चसिभिः पतङ्गिः ।

उद्यन्तमग्निं शमयाम्बभूवुः

गजा विविग्नाः करग्रीकरेण ॥ ४८ ॥

शिलीमुखोत्प्लात्तशिरःफलाढ्या

च्युतैः शिरस्त्रैश्चपकोत्तरेव ।

रणचिन्तिः शोणितमद्यकुल्या

रराज मृत्योरिव पानभूमिः ॥ ४९ ॥

47st. अश्वहादी पूर्वं प्रहर्षो The horse-man who first struck प्रतिप्रहारयस्य the enemy who thereby became unable to return the blow न अघात भूय did not strike again आचकाङ्क्ष but wished तुरङ्गमस्कन्धनिपस्र देह his enemy with his body reclining on the horse's neck प्रत्याश्वसन्तं that he would recede यस्य अस्ति Imperf I Prot (Lang) अश्वसत् अश्वसीत् Aor or Lang अश्वसीत् अस्ति अस्ति ।

48st. तनत्यजा वर्मामृता Of the men wearing armour and giving up care of their bodies विक्रीणैः अग्निं पतङ्गि by the fall of drawn swords वृक्षसु दन्तैः on the large tusks of elephants गजा विविग्ना the terrified elephants शमयाम्बभूवुः extinguished करग्रीकरेण by drops of water from their trunks उद्यन्तम् अग्निं the fire rising from the friction.

49st. रणचिन्ति The battle field शिलीमुखोत्प्लात्तशिरः फलाढ्या rich : e abounding in heads cut off by arrows as so many fruits च्युतैः शिरस्त्रैः चपकोत्तरा एव the surface strewn with dropping helmets as so many drub

उपान्तयीर्निष्कृपितं विचङ्गैः
 आक्षिप्य तेभ्य पिशितप्रियापि ।
 केयूरकीटिक्ततालुदेशा
 शिवा भुजच्छेदमपाचकार ॥ ५० ॥
 कश्चित् द्विपत्खड्ग हतोत्तमाङ्गः
 सद्यो विमानप्रभुतामुपेत्य ।
 वामाङ्गसंमत्तसुराङ्गन स्व
 नृत्यत् कवन्धं समरे ददर्शः ॥ ५१ ॥

ing cups शीघ्रितमयकुन्दा and overflowing with blood as so much wine
 रराज मध्ये पानभूमि एव looked like the drinking place of Yama the
 king of death हुने frota च्, वरते कश्चिद् कश्चिद् शीघ्रते च्, रराज
 see VI 6

50sl. शिवा The jackal आक्षिप्य having snatched from the birds
 भुजच्छेद a piece of a hand उपान्तयी निष्कृपित विचङ्गैः torn off at both extre-
 mities by birds पिशितप्रिया अपि though fond of flesh refers to the jackal
 केयूरकीटि yet being wounded in the palate by the sharp edge of the
 bracket अपाचकार threw it away निष्कृपित उप कुण्ठति अक्षोषेत् अक्षोष
 'कोपियति कोपित' but with the preposition निर् the एम or एट is optional
 निरकृषत निष्कीर्यति । आक्षिप्य त्रिप चिद्यति ते चिपति अक्षोषेत् अक्षिप्य विधेय
 चिचिपे चेष्यति ते चिपत् ।

51sl. कश्चित् द्विपत् खड्गहतोत्तमाङ्गः A certain soldier, his head being
 struck off by the enemy's sword सद्यो विमानप्रभुताम् उपेत्य having immedi-
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अन्योन्यसृतोन्मथनाद्भृता
 तावेव सृतौ रथिनौ च कौचित् ।
 व्यथौ गदाव्यायतसंप्रहारौ
 भग्रायुधौ बाहुविमर्दनिष्ठौ ॥ ५१ ॥
 परस्परेण क्षतयोः प्रहर्षोः
 उत्क्रान्तवाय्वो समकालमेव ।
 अमर्त्यभावेऽपि कयोश्चिदासीत्
 एकाक्षरःप्रार्थितयोर्विवादः ॥ ५२ ॥
 व्यूहावुभौ तावितरेतरस्मात्
 भङ्गं जयञ्चापतुरव्यवस्थम् ।

इत्यन् ससरे his own headless trunk dancing i. e. tottering on the battle
 field द्विवत् द्वेष्टि द्विष्टे I can't understand अद्विष्ट अद्विष्टम् अद्विष्टम् त द्विष्टे
 द्विष्टे द्वेष्टति ते द्विष्टे । इत्यन् इत् इत्यति अनतोत् मन्मते मन्मते and
 मन्मते मन्मते ।

51st अन्योन्यसृतोन्मथनात् P) striking each other's car-drivers रथिनौ
 कौचित् two car warriors because themselves the drivers also व्यथौ being both
 unhorsed गदाव्यायतसंप्रहारौ they fought with long clubs भग्रायुधौ बाहुविम
 र्दनिष्ठौ their weapons being broken, they both died by struggling with each
 other's arms

52nd परस्परेण क्षतयोः प्रहर्षोः Two other warriors striking and being
 wounded by each other उत्क्रान्तवाय्वो समकालम् एव their vital air or breath
 going out at the same time—both dying at the same moment अमर्त्यभावे
 अपि आसीत् विवादः in their immortal i. e. deified state too a dispute
 arose एकाक्षरः प्रार्थितयोः both having desired possession of the same
 woman.

पश्चात् पुरोमास्तयोः प्रवृद्धौ
 पर्यायवृत्त्येव मद्धार्षयोर्मो ॥ ५४ ॥
 परेण भग्नेऽपि ब्रले मच्चौजा
 यथावज्ज. प्रत्यरिसैन्यमेव ।
 धमो निवर्त्येत समीरणेन
 यतस्तु कक्षस्तत एव वक्रिः ॥ ५५ ॥
 रथो निपङ्क्तौ कवचो धनुष्मान्
 हस्त. स राजन्यकुमेकवीरः ।
 निवारयामास मद्धार्षराक्षः
 कल्पक्षयीदृत्तमिदार्षवाग्भ. ॥ ५६ ॥

51c कौशो लो भी इतरतरयान् आप्तु The two armies got from each other both defeat and victory अक्षरार्थं without any rule or order मद्धार्षयोर्मो like two senses of the same पश्चात् पुरोमास्तयोः प्रवृद्धौ पर्याय वृत्त्या इव augmented by two successive words behind and before. आप्तु ? pret. dual आप्तु ।

52a एतेऽपि ब्रले Though his (Aja's) army was broken & routed by the enemy मच्चौजा अज्ज yet the most valorous Aja रथो प्रत्यरिसैन्यम् इव went against the enemy's army itself धमो निवर्त्येत समीरणेन smoke may be dispersed by the wind यतस्तु कक्षस्तत एव वक्रिः but where there is a habitation there continues fire

56a हस्त स एव वीरः That one hero (Aja) high-spirited in the fight रथो निपङ्क्तौ कवचो धनुष्मान् riding on a car, equipped with a quiver, clad in armour, holding a bow राजन्यकुमेकवीरः repelled the whole multitude

अन्यान्यहृतान्मथनादभृता
 तावेव सृतौ रथिनौ च कौचित् ।
 व्यथौ गदाव्यायतसंप्रचारौ
 भग्नयुधौ बाहुविमर्दनिष्ठौ ॥ ५१ ॥
 परस्परेण क्षतयोः प्रहर्षोः
 उत्क्रान्तवाय्वो समकालमेव ।
 अमर्त्यभावेऽपि कयोश्चिदासीत्
 एकाक्षरःप्रार्थितयोर्विवादः ॥ ५२ ॥
 व्यूहावुभौ तावितरेतरस्मात्
 भङ्गं जयञ्चापतुरव्यवस्थम् ।

दृश्यत् समरे *his own headless trunk dancing* १ ० tottering on the battle
field द्विषत् द्वेषि द्विष्टे *Imf* अद्वेष्ट अद्विष्ट *pl* अद्विष्टु अद्विष्टन् अद्विष्टन् त दिद्वेष
 दिद्विष्टे द्वेष्यति ते द्विष्ट । दृश्यत् दृत् दृश्यति अतर्भौत् नननं नास्ति and
 मर्ति शति ।

52sl. अन्यान्यहृतान्मथनात् *By slaying each other's car-drivers* रथिनौ
 कौचित् *two car-warriors became themselves the drivers also* व्यथौ *being both*
unhorsed गदाव्यायतसंप्रचारौ *they fought with long clubs* भग्नयुधौ *बाहुविम*
र्दनिष्ठौ their weapons being broken, they both died by struggling with each
other's arms

53sl. परस्परेण क्षतयोः प्रहर्षोः *Two other warriors striking and being*
wounded by each other उत्क्रान्तवाय्वो *समकालम्* एव *their vital air or breath*
going out at the same time—both dying at the same moment अमर्त्यभावे
 अपि चाधीत् विवाद *in their immortal १. ० deified state too a dispute*
arose एकाक्षरः प्रार्थितयो *both having desired possession of the same*
myth

पद्भ्यात् पुरोमास्तयोः प्रवृद्धौ
 पर्यायवृत्त्येव महार्णवोन्मार्त्ता ॥ ५४ ॥
 परेण भग्नेऽपि बले महौजाः
 यथावजः प्रत्यरिसैन्यमेव ।
 धमो निवर्त्त्येत समीरणेन
 यतस्तु कक्षस्तन एव वज्रिः ॥ ५५ ॥
 रथी निपङ्गो कवचो धनुष्मान्
 दृप्तः स राजन्यक्रमेकवीरः ।
 निवारयामास महोवराहः
 कक्षच्छयीदृत्तमिवार्णवाम्भ ॥ ५६ ॥

54st शूरी उभी भी इतरेतरत्वात् आप्तु The two armies got from each other both defeat and victory अयस्य without any rule or order अज्ञा र्णवोन्मार्त्ता like two waves of the ocean पद्भ्यात् पुरोमास्तयोः प्रवृद्धौ पर्याय इत्या इव augmented by two successive winds behind and before आप्तु 2 pret- tional आप्तु :

55st परेण भग्नेऽपि बले Though his (Aja's) army was broken through by the enemy महौजा अज yet the most vigorous Aja रथी प्रत्यरिसैन्यम् एव went against the enemy's army itself धमो निवर्त्त्येत समीरणेन smoke may be dispersed by the wind यतस्तु कक्ष नव एव वज्रिः but where there is a shield there continues fire

56st हा स एक वीरः That one hero (Aja) high-spirited in the fight रथी निपङ्गो कवचो धनुष्मान् riding on a car, equipped with a quiver, clad in armour, holding a bow राजन्यक्रमेक निवारयामास repelled the whole multitude

स दक्षिणं त्वणमुखेन वामं
 व्यापारयन् चक्षुमलक्ष्यताजौ ।
 आकर्णयत्या सहादस्य योद्धुः
 मौर्वीव वाणान् सुषुवे रिपुघ्नान् ॥ ५७
 स रोपदद्याधिकलोहितोष्ठैः
 व्यक्तोद्धरेखाभ्रुकुटोर्वहङ्गिः ।
 तस्तार गां भङ्गनिकृत्तकण्ठैः
 झङ्कारगर्भैर्दिपतां शिरोभिः ॥ ५८ ॥
 सर्वैर्वाङ्गैर्द्विरदप्रधानैः
 सर्वायुधैः कङ्कटभेदिभिश्च ।

of princes महाबल as the great boar (i. e. Vishnu incarnate as such) had repelled the overflowing waters of the ocean at the dissolution of the world.

57sL. स He, Aji, अक्षयत आजौ was observed or appeared in the battle दक्षिणं चक्षु मुखे वाम व्यापारयन् beautifully plying his right hand by the mouth of the quiver आकर्णयत्या महाद सस्य योद्धु मौर्वी वाणान् सुषुवे इव रिपुघ्नान् that warrior's bow-string once drawn to the ears looked as if it was itself producing foe-destroying arrows सुषुवे 2 prot. or part. of स सुते स्वप्ने Imp. 1 सुषुवे अक्षरिष्ठ अशोष्ट सुषुवे अविष्यत आचक्षते कृत ।

58sL. स तस्तार गां He strewn the earth दिपता शिरोभिः with enemies' heads भङ्गनिकृत्तकण्ठैः with throats cut by arrows रोप lips, bitten in rage excessively bloody व्यङ्गोद्धरेखा भ्रुकुटोर्वहङ्गि bearing frowns with perceptible & peculiar linear marks झङ्कारगर्भैः still emitting defiant sounds कृन्मृशोति सुषुवे अक्षरिण् अक्षरिष्ठ अक्षत अक्षिपति ते कृत ।

सर्वप्रयत्नेन च भूमिपालाः
 तस्मिन् प्रजड्युधि सर्व एव ॥ ५८ ॥
 सोऽस्त्रप्रजैश्चन्नरयः परेषां
 ध्वजाग्रमात्रेण बभूव लक्ष्यः ।
 नोद्यारमग्नौ दिनपूर्वभागः
 किञ्चित्प्रकाशेन विवस्त्रतेव ॥ ६० ॥
 प्रियंवदात् प्राप्तमसौ कुमारः
 प्रायुङ्क्त राजसधिराजसनुः ।
 गान्धर्वमस्त्रं कुशुमास्त्रकान्तः
 प्रस्वापनं स्वप्ननिवृत्तलौल्यः ॥ ६१ ॥

59sl सर्वैः बलाहैः ..With all divisions of the army with elephants as
 the chief सर्वायुधैः कण्टकैर्दिभिश्च and with all weapons piercing iron coats
 of mail सर्वप्रयत्नेन च and putting forth every effort भूमिपालाः the kings
 तस्मिन् प्रजड्युः युधि सर्वे एव struck at him i. e. attacked him in battle, even
 all of them.

60sl. सः अस्त्रप्रजैश्चन्नरयः परेषां He with his chariot covered by the
 collection of the enemy's weapons ध्वजाग्रमात्रेण बभूव लक्ष्यः could be distin-
 guished only by the extremity of his flag नोद्यारमग्नौदिनपूर्वभाग एव like the
 first part of the day (the morning) covered with snow किञ्चित् प्रकाशेन
 विवस्त्रता being recognizable by the sun appearing but a little.

61sl. अयो कुमारः Then that prince, the son of the great king कुशुमा-
 स्त्रकान्तः handsome like the flower-armed Kama स्वप्ननिवृत्तलौल्यः himse-
 lf arose to slumber i. e. wide awake प्रायुङ्क्त राजसधिराजसनुः applied against the
 hostile kings प्रायुङ्क्त Impf युज युनक्ति युक्ते अयुजन् अयोदीन् अयुक्तं अयोज युजु

ततो धनुष्कर्षणमूढहस्तम्
 एकासपर्यस्तशिरस्तजालम् ।
 तस्यौ ध्वजस्तम्भनिपण्णदेहं
 निद्राविधेयं नरदेवसैन्यम् ॥ ६२ ॥
 ततः प्रियोपात्तरसेऽधरोष्ठे
 निवेश्य दध्नी जलजं कुमारः ।
 तेन स्वहस्तार्जितमेकवीरः
 पिबन् यशो मूर्त्तमिवावभासे ॥ ६३ ॥
 शङ्खस्वनाभिज्ञतया निवृत्ता
 तं सन्नशत्रुं ददृशुः स्वयोधा ।

दीक्ष्यति ते युक्तः । गान्धर्वं चतः the Gandharva weapon त्रिषवदात् प्राप्त which
 had been obtained from Prayamvada (see V 59) प्रस्त्रापन and which
 throws into sleep those that are struck by it

62a ततः नरदेवसैन्यं Then the army of the hostile kings धनुष्कर्षण
 मूढहस्त their hands being incapacitated for drawing the bow एकास their
 helmets slipped on one shoulder तस्यौ stood or remained ध्वजस्तम्भनिपण्णदेहं
 their bodies reclining on their flag staffs निद्रा under the power of sleep

63a ततः कुमारः Then the prince Aja निवेश्य having entered or
 applied जलजं his conch or shell अधरोष्ठे to his lips प्रियोपात्तरसे the larger
 of which had been taken in or tasted by his beloved Indumati दध्नी
 sounded it आ धमति आध्मासीत् दध्नी आध्वति ध्मात् । ततः thereby, e by
 the conch entered within his lips आध्मात् he appeared एक वीर one sole
 hero पिबन् एव drinking as it were or enjoying यशोमूर्त्तं fair fame in the
 material form of the conch स्वहस्तार्जित earned by his own hand

स्थली, लितानामिव पङ्कजानां

मध्ये स्फुरन्तं प्रतिमाशशाङ्कम् ॥ ६४ ॥

सशोणितैस्तेन शिखीमुखायैः

निक्षेपिताः केतुषु पार्थिवानाम् ।

यशो हतं संप्रति राघवेण

न जीवितं वः कृपयेति वर्याः ॥ ६५ ॥

स चापकोटीनिक्षेपैकवाङ्कः

शिरस्त्रनिष्कर्षणभिन्नमौलिः ।

उलारवद्वथमवारिविन्दुः

भीता प्रियामेत्य वचो वभाषे ॥ ६६ ॥

64st वत् By the recognition of the conch sound निरुत्ता having rallied स्वयोषा his own soldiers दृश्यं शून्यं न सद्यन्तु him with his enemies overcome by sleep प्रतिमाशशाङ्क like the image of the moon स्फुरन्तं resplendent स्फुर स्फुरति शङ्कुरीन् प्रकीर स्फुरियति । निमोहितानाम् रघु पङ्कजानां in the midst as it were of lotuses which had closed

65st तेन निक्षेपिता By him were cast or impressed केतुषु पार्थिवानां on the flag staffs of the hostile kings शिखीमुखायै by means of the points of arrows सशोणितैः besmeared with blood इति, वर्याः then, the following letters or characters यशो हतं वः संप्रति राघवेण your glory is now rolled by the son of Raghu न जीवितं कृपया your lives are not taken through mercy

66st च He the pious चापकोटीनिक्षेपैकवाङ्कः one hand ^{with} deliver the extremity of the bow शिरसः the hair band loosened by ^{anger} for

तदुपचितकुटुम्बः शान्तिमार्गोत्सुकोऽभूत्
न हि सति कुलधुर्ये सूर्यवंश्या गृहाय ॥ ७१ ॥

इति श्रीरघुवंशे महाकाव्ये कालिदासकृतौ
अजपाणियक्षणी नाम सप्तमः सर्गः ।

the way of peace i. e. for retiring from the business of life and betaking himself to spiritual contemplations. न हि सति कुलधुर्ये सूर्यवंश्या गृहाय for when there is a son capable of bearing the burden of the family the descendants of the sun are not any longer for continuing the household life

अष्टमः सर्गः ।

अथ तस्य विवाहकौतुकं
ललितं विधत एव पार्थिवः ।
वसुधामपि चक्षुगामिनीम्
अकरोदिन्दुमतीमिवापराम् ॥ १ ॥
दुरितैरपि कर्तुमात्मसात्
प्रयतन्ते नृपसूनुवो हि यत् ।
तदुपस्थितमग्रहीदजः
पितुराज्ञेति न भोगदृष्टया ॥ २ ॥

1st. अथ पार्थिवः Then the king Raghu अकरोत् made वसुधाम् अपि the world also i. e. the empire तस्य चक्षुगामिनीं got under his (the prince's) hand i. e. handed the empire to him विवाहकौतुकं ललितं विधत एव etes while holding the auspicious marriage string refers to तस्य the prince विधत pres. part gen. sing. व । इन्दुमतीम् एव अपरा as another Indumati

2d. दुरितैः अपि कर्तुम् आचक्षुः यत् Which for making their own even by foul means प्रयतन्ते इवसूनुवो हि king's sons indeed strive नत् उपस्थित अपरीत् अजः Aja accepted that when presented to him पितुः आज्ञा इति because it was his father's command न भोगदृष्टया not through thirst for enjoyment Princes generally labour after obtaining the regal power by foul means such as poisoning or otherwise assassinating the reigning

अनुभूय वशिष्ठसम्भृतैः
 सलिलैस्तेन सहाभिषेचनम् ।
 विशदोच्छसितेन मेदिनी
 कथयामास कृतार्थतामिव ॥ ३ ॥
 स बभूव दुरासदः परैः
 गुरुष्वर्ष्वविदा कृतक्रियः ।
 पवनाग्निसमागमो ह्ययं
 सहितं ब्रह्म यदक्षतेजसा ॥ ४ ॥
 रघुमेव निवृत्तयौवनं
 तममन्यन्त नवेश्वरं प्रजाः ।

monarch, but Aja even when the empire was made over to him by his father of his own accord accepted it not by desire of enjoyment but because obedience to a father's command was necessary

3sl. मेदिनी *The earth अनुभूय feeling*—getting a sensation of तेन सह in company with him Aja अभिषेचन the regal consecration वशिष्ठसम्भृतैः सलिलैः by the waters poured by the priest Vasishta कथयामास expressed विशदोच्छसितेन by manifest exhalations कृतार्थताम् इव as it were her satisfaction

4sl स बभूव दुरासदः परैः He became unapproachable by enemies इदृशा ऋषर्वविदा कृतक्रिय having been consecrated to the regal office by his spiritual preceptor versed in the Atharvan सहितं ब्रह्म यत् अक्षतेजसा where the Brahminical power is joined to the splendor of arms or military power पवनाग्नि समागमो हि ह्ययं it becomes indeed the association of wind and fire When the temporal power is supported by the spiritual it becomes perfectly invincible

स हि तस्य न केवलां श्रियं
 प्रतिपदे सकलान् गुणानपि ॥ ५ ॥
 अधिकं शुश्रूभे शुभंयुना
 द्वितयेन द्वयमेव सङ्गतम् ।
 पदमृद्धमजेन पैतृकं
 विनयेनास्य नवञ्च यौवनम् ॥ ६ ॥
 सद्यं बुभुजे महाभुजः
 सत्सोद्देगमियं ब्रजेदिति ।
 अचिरोपनतां स मेदिनीं
 नवपाणिग्रहणा बधूमिव ॥ ७ ॥

Tel. प्रजा The populace सन् अत्यन्त believed him—looked upon him
 भवेच्चर their new or young lord एवम् एव निवृत्तयौवक as I myself
 returned to youth स हि प्रतिपदे for he attained तस्य न केवलां श्रियं not only
 his (Raghu's) fortune सवसान् गुणान् अपि but also all his accomplishments
 or virtues.

Tel. शुभयुना द्वितयेन द्वयमेव सङ्गत Each of the two joined to its blessed
 or happy second अधिकम् शुश्रूभे became the more resplendent शुभ
 मोमते अमृतम् अमोनिष्ठ शुश्रूभे भीषियते । पदं अद्यम् अजेन पैतृक Namely
 the patrimonial or hereditary high dignity being joined to the youthful
 Aja विनयेन अद्य नव च यौवक and his fresh vigor of youth joined to
 his modesty

Tel. स महाभुज मेदिनीम् अचिर उपनता सद्य बुभुजे He the large
 armed Aja tenderly enjoyed the earth (i. e. the empire) only lately
 obtained सवसां अङ्गम् एव ब्रजेत् इति being apprehensive lest it may
 be by any violence shown fall into nervous terror महापाणिग्रहणा बधूम एव

ः अहमेव मतो महीपतेः

इति सर्व्यः प्रकृतिष्वचिन्तयत् ।

उद्धेरिव निम्नगाशते-

ष्वभवन्नास्य विमानना क्वचित् ॥ ८ ॥

न खरो न च भूयसा मृदुः

पवमानः पृथिवीरुद्धानिव ।

स पुरस्कृतमध्यमक्रमः

नमयामास नृपाननुद्धरन् ॥ ९ ॥

अथ वोच्य रघुः प्रतिष्ठितं

प्रकृतिष्वात्मजमात्मवत्तया ।

विषयेषु विनाशधर्मास्तु

त्रिदिवस्थेष्वपि निःस्पृहीऽभवत् ॥ १० ॥

like a wife fresh married बुभुजे भुजति मुहुः अभीचीत् अभुज बुभीज बुभुजे
भीष्यति ने भुज । इजेन व्रजति अवाजीत् वराज व्रजिष्यति व्रजित ।

8th सर्गः प्रकृतिष्वचिन्तयन् Every one among his subjects thought
अहम् एव मतो महीपते "I alone am regarded or honoured by the King"
उद्धेरे इव निम्नगाशतेषु like the ocean among hundreds of rivers अहम् एव
अस्य विमानना क्वचित् there was no disregard on his part to any one

9th न खरो न च भूयसा मृदु Not harsh nor yet too tender पुरस्कृत
मध्यमक्रमः but observing the happy medium स नमयामास नृपान् अनुद्धरन् he
lent the subsidiary princes without exterminating or uprooting them
पवमानः पृथिवीरुद्धान् इव like as the wind does to the trees

10th अथ वोच्य रघुः Then Raghu seeing or observing प्रतिष्ठितं प्रकृतिषु

गुणवत्सुतरोपितत्रियः
 परिणामे हि दिलोपवंशजाः ।
 पदवीं तद्वत्कवाससां
 प्रवता संयमिनां प्रपेदिरे ॥ ११ ॥
 तमरण्यसमाश्रयोन्मुखं
 शिरसा वेष्टनशोभिना सुतः ।
 पितरं प्रणिपत्य पादयोः
 अपरित्यागमयाचतात्मनः ॥ १२ ॥
 रघुरश्रुमुखस्य तस्य तत्
 कृतवानीक्षितमात्मजप्रियः ।

राज्ञः *his son well established over the officers of the kingdom* आत्मवत्पदा
 by his own self-possession निःस्पृहः अपवन् became unattached in mind
 i. e. averse विशेषेण विन्यासप्रसंगे to objects of enjoyment naturally perishable
 विदिवस्येद् अपि even to those in heaven

11st. दिलोपवंशजा हि For the descendants of Dilipa गुणवत्सुतरोपित
 त्रियः their regal fortunes being planted or fixed in meritorious sons परिणामे
 in old age प्रवता being devout or holy in mind प्रपेदिरे betook to रद्वी
 पदनिना तद्वत्कवाससां the position of ascetics clad in barks of trees

12st. सुतः The son Aja शिरसा वेष्टनशोभिना with his head resplendent
 with the turband प्रणिपत्य पादयोः having prostrated himself at Raghū's
 feet अपाचत त पितरं begged of him his father अपरित्यागमयाचतात्मनः turned to
 (i. e. bent on) resorting to the forest अपरित्यागम् आत्मनः that he should
 not abandon him वाच वाचति ते अपाचोत् अपाचिष्ट वाच्य वपाच वाचिर्वाचि हे
 वाचिनः ।

13st. रघु आत्मजप्रिय Raghū, fond of his son, कृतवान् तत् कृतवान्

न तु सर्प इव त्वचं पुनः
 प्रतिपेदे व्यपवर्जिता श्रियम् ॥ १३ ॥
 स किलाश्रममन्थमाश्रितः
 निवसन्नावसथे पुराद्वहिः ।
 समुपास्यत पुत्रभोग्यया
 स्तुपयेवाविकृतेन्द्रिय श्रिया ॥ १४ ॥
 प्रशमस्थितपूर्वपार्थिवं
 कुलमभ्युद्यतनूतनेश्वरम् ।
 नमसा निभृतेन्दुना तुलाम्
 उदितार्केण समारुरोह तत् ॥ १५ ॥

performed that wish तस्य अश्रुसुखस्य of his Aja's, *having tears in his face*
 ननु पुन प्रतिपेदे *but he did not resume* व्यपवर्जिता श्रिय his already aban-
 doned Fortune or royal state सर्प इव त्वचं *like the snake his skin*.

14*l* स किल आश्रमम् अन्तम् आश्रितः *He Raghu (it is said) having*
betaken himself to the last stage of a regenerate class; i. e. an ascetic life
 आश्रितः from श्रि । निवसन् आश्रमये पुरात् रविः *living in a place out of the*
 city यत् ६०० VII 33 अविकृतेन्द्रिय *unaffected in his organs, i. e. keeping*
 all carnal affections under control समुपास्यत *was served* Imperfect or
 1 *proterite pass of आश । श्रिया by the goddess of Fortune, पुत्रभोग्यया*
 सदा इव *like a daughter-in-law who could be enjoyed only by his son*.

15*l* तत् कुलं *That family or dynasty* प्रशमस्थितपूर्वपार्थिवं *of which*
the former—or old king was in a state of tranquillity—retired from active
 life अभ्युद्यतनूतनेश्वर *with a new or young lord risen to office* समारुरोह
 तुला *got up to the amulitude* नमसा *of the sky* निभृतेन्दुना *with the moon*
 obscured उदितार्केण *and the sun risen*.

यतिपार्थिवलिङ्गधारिणी

दृष्ट्वाते रघुराघवौ जनैः ।

अपवर्गमहोदयार्थयो

भुवसंश्राविव धर्मयोगिनौ ॥ १६ ॥

अजिताधिगमाय मन्त्रिभिः

युयुजे नीतिविशारदैरजः ।

अनपायिपदोपलब्धये

रघुराज्ञैः समियाय योगिभिः ॥ १७ ॥

नृपतिः प्रकृतीरवेचितुं

व्यवहारासनमाददे युवा ।

16st. रघुराघवौ *Raghu and his son* यतिपार्थिव *holiness* respectively *the symbols of the ascetic and the king* दृष्ट्वाते जनैः *were observed by men* १ e appeared to men 2 pret or perf pass dual of दृष्ट्वा । आते इव as portions अपवर्गमहोदयार्थयो धर्मयो of the two characteristics of renunciation (implied in spiritual emancipation) and great prosperity भुव गन्तौ come into the world

17st. अज *Aja* अजिताधिगमाय *for obtaining possessions not yet conquered* १ e for making new conquests युयुजे was joined १ e had about him मन्त्रिभिः नीतिविशारदैः *ministers great in state policy* perf pass of युज् । १७ *Raghu* अनपायिपदोपलब्धये *for obtaining the imperishable state of emancipation* समियाय *kept company* आज्ञैः योगिभिः *with devotees perfected in the knowledge of reality*

18st. नृपति युवा *The young king* प्रकृती रवेचितुं *for observing his subjects* i. e. *masters with a view to distinguish by personal inspection rightful petitioners from false pretenders* व्यवहारासनम् आददे *took*

परिचेतुमुपांशु धारणां
 कुशपूतं प्रवयास्तु विष्टरम् ॥ १८ ॥
 अनयत् प्रभुशक्तिसम्पदा
 वशमेको नृपतीनन्तरान् ।
 अपरः प्रणिधानयोग्यया
 मरुतः पञ्च शरीरगोचरान् ॥ १९ ॥
 अकरोदचिरेश्वरः क्षिती ।
 द्विपदारम्भफलानि भस्मसात् ।
 इतरो दहने स्वकर्माणां
 वधते ज्ञानमयेन वङ्किना ॥ २० ॥

*the seat of administrator of Law in public प्रवया ह but the old king
 विष्टरं कुशपूतं took the seat sanctified by kusa grass उपान् in private
 1 e in a retired place परिचेतु धारणा for exercising mental fixedness or
 abstraction चि चिनीति ते अचेधीत् अचेष्ट चिकाय चिचाय चिक्रे चिथे
 चेष्टमि-ते चित्त ।*

19st एक One, Aja, प्रभुशक्तिसम्पदा by means of his authority as lord
 paramount अनयत् वश brought under subjection नृपतीन् अन्तरान् the
 adjacent kings, 1 e those bordering on his dominions अपर the other,
 Raghu, प्रणिधानयोग्यया by means of his power of mental abstraction मरुत
 पञ्च brought under restraint the five vital airs शरीरगोचरान् already in
 possession of his body

20th अचिरेश्वर The new king, Aja, अकरोत् भस्मसात् turned into ashes
 1 e burnt up or destroyed द्विपदारम्भफलानि the result of his enemy's
 undertakings or enterprises क्षिती on the earth इतरो the other king Raghu
 वधते continued, engaged दहने in the burning up or destroying स्वकर्माणां

पणवन्धमुखान् गुणानजः

पडुपायुङ्क्त समोक्ष्य तत् फलम् ।

रघुरप्यजयद् गुणत्रयं

प्रकृतिस्यं समलोष्टकाच्चनः ॥ २१ ॥

न नयः प्रभुराफलोद्यात्

स्थिरकर्मां विरराम कर्माणः ।

न च योगविधेर्नवेतरः

स्थिरधीरापरमात्मदर्शनात् ॥ २२ ॥

of his own works शब्दमयेव वदन्ना by the fire of knowledge According to the Hindoo Philosophy emancipation which consists in freedom from the necessity of transmigration cannot be obtained so long as one's works whether good or evil, continue in their prolific power of producing rewards or punishments—and their only remedy is in the destruction of the works by the fire of knowledge

21st अथ चत्वारिंशद् अथ अप्यजयत् पणवन्धमुखान् गुणान् च the six gunas or sorts of military or State policy beginning with treaties of peace The six sorts are Pacification, War, Marching, Halting Stratagem and Defence also alliance सलोष्ट्य मन्त्रज after observing their results एव अपि अजयत् शङ्खु also conquered गुणत्रयं प्रकृतिस्यं the three gunas or attributes in their equipolence in Prakriti or Nature viz Sitting, Royal, Tamas, अजयत् Imperf of जि जयति अथैवीन् जिगय जेयति जित । "ममभोष्टकाद्यद्, himself looking with equal regard on clods of earth and on gold

22nd न नयः अथ Neither the new or youthful lord, स्थिरकर्मां परस्पर 119 in action विरराम कर्मेण desisted from action शब्दलोष्ट्यात् until the development of its results न च नवेतर nor the latter other than youthful 1 + the old lord, स्थिरधी being, &c. 'so they're' वाक्यविधेर्नवेतरः from the

इति शत्रुषु चेन्द्रियेषु च
 प्रतिपिङ्गप्रसरेषु जाग्रतौ ।
 प्रसितावुदयापवर्गयोः
 उभयोः सिद्धिमुभाववाप्तुः ॥ २३ ॥
 अथ काश्चिदजव्यपेक्षया
 गमयित्वा समदर्शनं समा ।
 तमसः परमापदव्ययं
 पुरुषं योगसमाधिना रघुः ॥ २४ ॥
 श्रुतदेहविसर्जनः पितुः
 चिरमश्रूणि विमुच्य राघवः ।

rules of contemplation व्यापरात्मदर्शनात् until obtaining a vision of the Supreme Spirit

23sl इति व्यापतौ Thus the two being severally vigilant शत्रुषु , against enemies and sensuous organs baffled in their objects प्रसितौ being respectively attached to worldly prosperity and renunciation or final release उभयोः सिद्धिम् उभोः अवाप्तुः both attained the two respective consummations.

24sl अथ रघु समदर्शनं Then Raghu observing all things with equal eyes काश्चित् गमयित्वा समा having passed some years अजव्यपेक्षया for the sake of Aja आप attained अथयं पुरुषं the imperishable Spirit तमस पर superior to darkness or delusion योगसमाधिना by the perfection of union—by unification

25sl, राघव श्रुतदेहविसर्जनं पितुः The son of Raghu having heard of his father's relinquishment of the body चिरम् अश्रूणि विमुच्य having for a

विदधे विधिमस्य नैष्ठिकं
 यतिभिः सार्द्धं मनग्निमग्निचित् ॥ २५ ॥
 अकरोत् स तदौर्द्धदैहिकं
 पितृभक्त्या पितृकार्यकल्पवित् ।
 न हि तेन पथा तनुत्वजः
 तनयावर्जितपिण्डकाङ्क्षिणः ॥ २६ ॥
 स परार्ह्यगतिरशोच्यतां
 पितुरुद्दिश्य सदर्थवेदिभिः ।
 शमिताधिरधिज्यकार्मुकः
 कृतवानप्रतिशासनं जगत् ॥ २७ ॥

* long time shed tears विदधे celebrated विधि यस्य नैष्ठिकम् अतपि his funeral rites without fire i. e. not by cremation यतिभिः सार्द्धं in company with ascetics अग्निचित् himself an observer of fire

28th स पितृकार्यकल्पवित् He knowing the rules of rites due to a deceased father तदौर्द्धदैहिकम् अकरोत् performed his after body rites— i. e. rites after relinquishment of the body पितृभक्त्या through devotion to his father, not because he thought his father's departed soul wanted them न हि तेन पथा तनुत्वजः for those that relinquish the body in that way तनयावर्जितपिण्डकाङ्क्षिणः are desirous* of edible balls offered by sons

29th स Ho, Aja, उद्दिश्य considering परार्ह्यगते पितुः अशोच्यता that a father whose course has been so blessed is not to be lamented सदर्थं वेदिभिः शमिताधि and having by the instrumentality of sages expert in the knowledge of the excellent object, or summum bonum, assuaged his

क्षितिर्इन्दुमती च भामिनी
 पतिमासाद्य तमग्यूपीरूपम् ।
 प्रथमा बद्धरत्नहरभृत्
 अपरा वीरमजोजनत् सुतम् ॥ २८ ॥
 दशरश्मिशतोपमद्युतिं
 यशसा दिक्षु दशस्वपि श्रुतम् ।
 दशपूर्वरथं यमाख्यया
 दशकण्ठारिगुरुं विदुर्बुधाः ॥ २९ ॥

grief अधिश्चकारम्क with his love well strung कृतवान् अग्रतिशासन 'जगत् rendered the world destitute of a rival government L. C. became sole ruler of the earth.

28sk.~ क्षिति इन्दुमती च भामिनी *The earth and the delicate Indumati's*
 पतिम् आसाद्य तम् अग्यूपीरूपम् *having obtained him, eminently energetic,*
 for their lord प्रथमा बद्धरत्नहरा अभूत् *the former became the producer of*
numerous excellent objects अपरा वीरम् अजोजनत् सुतम् the other gave birth to
a heroic son

29sk. यं whom or which son विदुर्बुधा *learned men know to be or called*
 दशपूर्वरथम् आख्याय *by name "Patha" with "Dasa" prefixed to it L. C.*
 'Dasaratha' दशरश्मिशतोपमद्युति *whose lustre was like that of the thousand*
royal sun यशसा दिक्षु दशस्वपि श्रुतम् celebrated by reputation in the ten
quarters of the globe The ten quarters are 1 East, 2 South, 3 West,
 4 North, 5, Agnikona S E. 6 Nairita S W 7 Vayu N W 8 Isana
 N E. 9 Upper regions or Zenith 10 Lower regions or Nadir दश
 कण्ठारिगुरुः *the father of the enemy of the Ten necked Ravana L. C. the*
father of Rama.

ऋषिदेवगणस्रधाभुजां
 श्रुतयागप्रसवैः स पार्यिवः ।
 अन्वणत्वमुपेयिवान् वभौ
 परिधेर्मुक्त इवोष्णदोधिनि ॥ ३० ॥
 बलमार्त्तभयोपशान्तये
 विदुषां सत्कृतये वज्र श्रुतम् ।
 वसु तस्य विभोर्न केवलं
 गुणवत्तापि परप्रयोजना ॥ ३१ ॥
 स कदाचिद्वैक्षितप्रजः
 सह देव्या विजहार सुप्रजाः ।

30st. स पार्यिवः *He, the king Aja श्रुतयागप्रसवै* by study of the *Veda, by sacrifices, and by procreation of sons अन्वणत्वम् उपेयिवान्* having obtained *relief from debts due to ऋषिदेवगणस्रधाभुजा Rishis, gods and the enjoyers of oblations* : s the departed fathers or manes. Every member of the three regenerated classes owes it to the Rishis to study the Veda, to the gods to offer sacrifices, and to departed fathers to procreate sons for making offerings to them. वभौ श्लोके अण्वदोधिनि *एव like the sea परिधे मुक्त freed from his halo उपेयिवान्* 2 pret. or perf. part of *अप २ उपेयिवान् उपेयिवामी Accus pl उपेयुष &c*

31st. स केवलं तस्य विभो वसु *Not only was that king's (Aja's) wealth गुणवत्ता ऋषि but also his personal attributes or accomplishments पर प्रयोजना for the use or welfare of others वज्रम् अर्चमधीपशान्तये* his bodily strength was for *alleviating the fears of the oppressed or imperilled विदुषां सत्कृतये वज्र वसु* and his much learning or study was for the intelligent *patronage of the learned*

नगरोपवने शचीसखः

मरुतां पालयित्वेव नन्दने ॥ ३२ ॥

अथ रोधसि दक्षिणोदधेः

श्रितगोकर्णनिकेतमोत्थरम् ।

उपवीणयितुं ययौ रवेः

उदयावृत्तिपथेन नारदः ॥ ३३ ॥

कुसुमैर्ग्रथितामपार्थिवे.

स्रजमातोद्यशिरोनिवेशिताम् ।

अहरत् किल तस्य वेगवान्

अधिवासस्पृहयेव मारुतः ॥ ३४ ॥

32st स अवेक्षितपञ्च He, Aja, making inspection of his subjects सुपञ्चा himself having excellent progeny कदाचित् एक देवा विजहार नगरी पत्नौ on a certain occasion amused himself in the gardens of the city with the queen शचीसख सखता पालयिता इव नन्दने as the friend or husband of Sachī, the cherisher or king of the gods, does in Nandan forest.

33st अथ रोधसि दक्षिणोदधेः Now on the beach of the southern sea नारद ययौ Narada proceeded or was going रवेः उदयावृत्तिपथेन by the path of the sun's rise and revolution in the sky उपवीणयितुं to harp or sing हंहर unto Siva वित्त residing in his seat Coorna वित्त from वि अयति ते शिवाय शिषिये अस्मिन्निपत त् अयियति ते ।

34st अहरत् किल तस्य वेगवान् Then (as the story is) a strong wind scolded स्रजम् आसीत् शिरः निवेशिता a wreath placed on the top of the musical instrument अधिवासस्पृहया इव for perfuming itself as it were कस्यै यदिताम् अपार्थिवे strung with flowers unearthly i. e. celestial flowers, refers to the wreath

भ्रमरैः कुसुमानुसारिभिः
 परिकीर्णा परिवादिनी मुनेः ।
 दृष्टो पवनावलेपजं
 स्रजती वाघ्यमिवाञ्जनाविलम् ॥ ३५ ॥
 अभिभूय विभ्रुतिमार्त्तवीं
 मधुगन्धातिशयेन वीरुधाम् ।
 नृपतेरमरस्त्रगाप सा
 दयितोरुस्तनकोटिसुस्थितिम् ॥ ३६ ॥
 क्षणमात्रसखीं सुजातयोः
 स्तनयोस्तामवलोक्य विद्वन्ना ।

35st परिवादिनी मुने The Muni's (Narada's) seven stringed harp
 परिकीर्णा भ्रमरैः कुसुमानुसारिभिः surrounded or covered with black bees
 following after the flowers दृष्टो was observed : e appeared स्रजती वाघ्यम्
 इव as if shedding tears पवनावलेपजं caused by the assault of the wind अथवा
 विभ्रुतिं stained with collyrium, such as tears are when shed by females
 whose eyes are tinged with collyrium स्रजती pres part fern of स्रज ।

36st सा अमरस्रजः That celestial wreath or chaplet अभिभूय विभ्रुतिम्
 surpassing the rich hilarity of the season मधुगन्धातिशयेन वीरुधाम् is the
 excessive floral / ornyed perfume of the celestial creepers आप obtained
 नृपते दयितोरुस्तनकोटिसुस्थितिम् its proper position on the extremities of the
 breasts of the king's wife

37st नरीजनप्रिया The wife of the most excellent of men : e Indumati
 अतस्तीका having observed क्षणमात्रसखीं that momentary companion : e the
 chaplet सुजातयोः स्तनयोः c^oter well formed breasts विद्वन्ना निमित्तोन् being

निमिमौल नरोत्तमप्रिया
 हृतचन्द्रा तमसेव कौमुदी ॥ ३७ ॥
 वपुषा करणोज्झितेन सा
 निपतन्तो पतिमप्यपातयत् ।
 ननु तैलनिपेकविन्दुना
 सद्य दीपार्चिरूपैति मेदिनीम् ॥ ३८ ॥
 उभयोरपि पार्श्ववर्तिनां
 तुमुलेनार्त्तरवेण वेजिताः ।
 विहगाः कमलाकरालयाः
 समदुःखा इव तत्र चुक्रुशु ॥ ३९ ॥

convulsed, closed her eyes in the long sleep; e died हृतचन्द्रा तमसा एव कौमुदी like the moonlight when the moon is grasped by Lakshmi i. e. under a lunar eclipse मौल मौलति अमौलोत् मौलिष्यति ।

38d सा निपतन्तो *She falling down वपुषा करणोज्झितेन with her body destitute of the organs of sensation पतिम् अपि अपातयत् caused her husband also to drop down ननु दीपार्चि* For does not the lamp-flame उरैति मेदिनी *get to the ground तैलनिपेकविन्दुना सद्य in company with the drops of dripping oil.*

39 विहगाः *The birds कमलाकरालया abiding in the repository of lotuses; e in the neighbouring lake वेजिता frightened तुमुलेन आर्त्तरवेण by the confused lamentations उभयोः अपि पार्श्ववर्तिना of the attendants of the couple समदुःखा इव तत्र चुक्रुशु cried there as if condolent क्रुशु शोशति अक्रुशत् चुक्रुशु शोशति क्रुशु ।*

नृपनेर्व्यजनादिभिस्तमः
 नुनुदे सा तु तथैव संस्थिता ।
 प्रतिकारविधानमाद्युपः
 सति शेषे हि फलाय कल्पते ॥ ४० ॥
 प्रतियोजयितव्यवक्तकी-
 समवस्थामथ सत्वविश्रवात् ।
 स निनाय निताक्तवत्सुलः
 परिगृह्णीचितमङ्गमङ्गनाम् ॥ ४१ ॥
 पतिरङ्गनिपणया तथा
 करणापायविभिन्नवर्णया ।

40sl इति तमः नुनुदे The insensibility of fanning of the king was removed or remedied व्यजनादिभिः by fanning and other expedients भा तु तथैव संस्थिता but she Indumati died on the spot प्रतिकारविधान the application of remedies फलाय कल्पते prevailed with expected results चाद्युप सति शेषे हि when there is a remnant of the term allotted of life इदं इदंति ते खनीतपीत् अदुत्त नुनीदं नुनुदे भीतुष्यति ते इदं ।

41sl स निनायवत्सुलः He extremely loving परिगृह्ण्य having taken up अङ्गना the lady, सत्वविश्रवात् who from the loss of sensibility प्रतियोजयितव्य was in the state of a harp or instrument to be organized : & not already organized निनाय उचितम् अङ्ग made her : & her dead body, to get its proper embrace

42sl पति The husband समसुख्यत appeared अङ्गनिपणया तथा by Jer myne on his arms करणापायविभिन्नवर्णया discovered J. J. / 60 / 6000 / 6 / 100 / 1000

समलक्ष्यत विभ्रदाविलां
 मृगलेखामुपसीध चन्द्रमाः ॥ ४१ ॥
 विललाप स वाष्पगद्गदं
 सहजामध्यपक्षाय धीरताम् ।
 अभितप्तमयोऽपि मार्दवं
 भजते क्वैव कथा शरीरिषु ॥ ४३ ॥
 कुसुमान्यपि गात्रसङ्गमात्
 प्रभवन्त्यायुरपोहितुं यदि ।
 न भविष्यति हन्त साधनं
 किमिवान्यत् प्रहरिष्यतो विधेः ॥ ४४ ॥

of life उषसि इव चन्द्रमा like the moon at day break विधत् holding the tarnished mark of the fawn, meaning the shades on the moon's disk.

43st विललाप स वाष्पगद्गद He lamented in accents broken or choked by tears सहजाम् अपि अपराय धीरतां abandoning his firmness though natural to him अभितप्तम् अथ अपि even iron when heated with fire मार्दवं भजते gets softness क्वैव कथा शरीरिषु what need be said of the fire of grief in human bodies विललाप लपं लपति अलापीन् लपिष्यति । भजते अभत भेजे मरुते भक्त ।

44st यदि कुसुमानि इपि गात्रसङ्गमात् If or since even flowers by contact with the body प्रभवन्ति आयु अपोहितुं are able to take away life हन्त किमिव अन्यत् then alas! what other sort of thing न भविष्यति साधनं will not be a means of destroying life प्रहरिष्यत विधेः on the part of Providence when about to strike? अपोहितुम् क्व क्वरते श्रीदृष्ट-कहाधने क्विष्यते । It takes Parasman pada optionally with prep अथ । प्रहरिष्यत Future part. gen. sing from ह ।

अथवा मृदु वस्तुं हिंसितुं
 मृदुनैवारभते प्रजान्तकः ।
 हिमसेकविपत्तिरत्र मे
 नलिनी पूर्वनिदर्शनं मता ॥ ४५ ॥
 स्रगियं यदि ज्योतिषापहा
 हृदये किं निक्षिप्ता न हन्ति माम् ।
 विषमप्यमृतं क्वचिद्भवेत्
 अमृतं वा विषमोश्चरेच्छया ॥ ४६ ॥
 अथवा मम भाग्यविष्रवात्
 अग्निः कल्पित एष वेधसा ।
 यद्नेन तरुर्न पातितः
 क्षपिता तद्विदपायिता लता ॥ ४७ ॥

45sl. अथवा मृदु वस्तुं हिंसितुं *Or perhaps for destroying a soft thing*
 मृदुना एव प्रारभते प्रजान्तकः *Yama, the destroyer of creatures commences*
 his task with soft instruments अत्र मे नलिनी *here my lotus* हिमसेकविपत्तिः
 subject to perils by the pouring of dew पूर्वनिदर्शनं मता *is held the first*
 example हिंसितुं—हिंसति हिंसति अहिमोत् जिहिम हिंसियति हिंसितः ।

46sl. स्रग् इय यदि ज्योतिषापहा *If this chaplet is a destroyer of life*
 हृदये किं निक्षिप्ता न हन्ति मा *then why does it not kill me being now applied*
 to my heart विषमपि अमृतं क्वचिद् भवेत् *sometimes even poison becomes*
 nectar अथवा वा विषम् ईश्वरेच्छया *or nectar becomes poison by God's will*

47sl. अथवा मम भाग्यविष्रवात् *Or perhaps by the evil turn of my destiny*
 अग्निः कल्पित एष वेधसा *this chaplet has by Providence been turned into*

समलक्ष्यत विभ्रदाविलां
 मृगलेखामुपसीध चन्द्रमाः ॥ ४२ ॥
 विललाप स वाष्पगद्गदं
 सहजामप्यपहाय धीरताम् ।
 अभितप्तमयोऽपि मार्दवं
 भजते कैव कथा शरीरिषु ॥ ४३ ॥
 कुसुमान्यपि गात्रसङ्गमात्
 प्रभवन्त्यायुरपोक्षितुं यदि ।
 न भविष्यति हन्त साधनं
 किमिवान्यत् प्रहरिष्यती विधेः ॥ ४४ ॥

of life खसि एव चन्द्रमा like the moon at day break विभ्रत् Tolding the tarnished mark of the fawn, meaning the shades on the moon's disk.

43sl विललाप स वाष्पगद्गद He lamented in accents broken or choked by tears सहजाम् अपि अपहाय धीरता abandoning his firmness though natural to him अभितप्तम् अय अपि even iron when heated with fire मार्दवं भजते gets softness कैव कथा शरीरिषु what need be said of the fire of grief in human bodies विललाप स उपनि अभाषीत् अपिच्यति । भजते अमत् भजे भस्यते मत् ।

44sl यदि कुसुमानि अपि गात्रसङ्गमात् If or since even flowers by contact with the body प्रभवन्ति आयु अपोक्षितुं are able to take away life चन किमिव अन्यत् then alas! what other sort of thing न भविष्यति साधनं will not be a means of destroying life प्रहरिष्यत विधेः on the part of Providence when about to strike! अपोक्षितुम् अह कर्तुं अपोक्षित कदाचनो अपिच्यते । It takes Parasmu pada optionally with prep अप । प्रहरिष्यत Future part. gen. sing from ह ।

अथवा मृदु वस्तु चिसितुं
 मृदुनैवारभते प्रजान्तकः ।
 हिमसेकविपत्तिरत्र मे
 नलिनी पूर्वनिदर्शनं मता ॥ ४५ ॥
 मृगियं यदि जीवितापहा
 हृदये किं निहिता न हन्ति माम् ।
 विपमप्यमृतं क्वचिद्भवेत्
 अमृतं वा विपमोश्चरेच्छया ॥ ४६ ॥
 अथवा मम भाग्यविश्रवात्
 अग्निः कल्पित एव वेधसा ।
 यद्नेन तरुर्न पातितः
 क्षपिता नद्विष्टाश्रिता लता ॥ ४७ ॥

45st. अथवा मृदु वस्तु चिसितुं Or perhaps for destroying a soft thing
 मृदुना एव अारभते प्रजान्तकः Yama, the destroyer of creatures commences
 his task with soft instruments अथ मे नलिनी here my lotus हिमसेकविपत्ति
 subject to perils by the pouring of dew पूर्वनिदर्शनं मता ॥ 45st. I told the first
 example चिसितुं—चिसितुं चिसितुं अचिसितुं अचिसितुं चिसितुं चिसितुं ।

46st. मृदु इव यदि जीवितापहा If this chaplet is a destroyer of life
 हृदये किं निहिता न हन्ति मा then why does it not kill me being now applied
 to my heart विपमपि अमृतं क्वचित् भवेत् sometimes even poison becomes
 nectar अमृतं वा विपमं चरेच्छया or nectar becomes poison by God's will

47st. अथवा मम भाग्यविश्रवात् Or perhaps by the evil turn of my destiny
 अग्निः कल्पित एव वेधसा this chaplet has by Providence been turned into

कृतवत्यसि नावधीरणम्
 अपराहेऽपि यदा चिरं मयि ।
 कथमेकपदे निरागसं
 जनमाभाष्यमिमं न मन्यसे ॥ ४८ ॥
 भ्रुवमस्मि शठः शुचिस्मिते
 विदितः कैतववत्सलस्तव ।
 परलोकमसन्निवृत्तये
 यदनापृच्छ्य गतासि मामितः ॥ ४९ ॥
 दयिता यदि तावदन्वगात्
 विनिवृत्तं किमिदं तथा विना ।

a thunderbolt धदनेन तव न पातिते since the tree has not been felled by
 it क्षिप्ता तद्विष्टपाशया क्षता but the creeper resting on its branches has
 been destroyed क्षिप्ता part causal of चि क्षपति क्षिप्ति क्षिपति
 क्षिपति चिच्छाय क्षेपति क्षीय ।

48sl यदा कृतवती अस्मि न अवधारणा Since thou didst not O
 Indumati show disregard अपराहे अपि चिरं मयि even on my constantly
 being delinquent कथम् एकपदे why then at once न मन्यसे thou does not
 consider निरागसम् एव जनम् आभाष्य this at this moment innocent person
 (me) fit to be spoken to अपराहे from राध राधति राधीति अराकीत् रराध
 राधयति ।

49sl शुचिस्मिते O thou of a pure smile भ्रुवम् अस्मि I am certainly
 शठः विदितः तव कैतववत्सल known or held by thee to be an artful pretended
 lover यत् क्षताश्रय्यं वा since without building me adies एव गता अस्मि
 thou art gone from hence परलोकम् असन्निवृत्तये to the other world never
 to return.

सहतां हतजोवितं मम

प्रदलामात्मकृतेन वेदनाम् ॥ ५० ॥

मनसापि न विप्रियं मया

कृतपूर्वं तव किं जहासि माम् ।

ननु शब्दपतिः क्षितेरहं

त्वयि मे भावनिबन्धना रतिः ॥ ५१ ॥

कुसुमोत्खचितान् बलीभृतः

चलयन् भृङ्गरुचस्तपालकान् ।

करभोरु करोति मारुतः

तदुपावर्त्तनशक्ति मे मनः ॥ ५२ ॥

50st. हर हतजोवितं मम *This perditional life of mine I suffer it by my own act / दयिता यदि सावत् चक्षमात् if or since it had followed my beloved wife, referring to the fainting fit into which Aja had fallen on Indomata's dropping down lifeless विनिर्हणं किं तथा विहा सद्ये then did it return to life without her सहते अक्षरिष्ठ मेरे मरियते चीट ।*

51st. अत्र विप्रियं *Any thing unlikel by thee मनसापि न मया कृतपूर्वं was never done by me even as thought किं जहासि मा why then dost thou abandon me ननु शब्दपति क्षिते अहम् am I not lord of the earth only in word त्वयि मे भावनिबन्धना रति my hearty attachment is to thee.*

52st. मारुत *The wind चलयन् shaking तव भद्ररुच चक्षकान् thy black tresses, कुसुमोत्खचितान् बलीभृत beautifully set with flowers and twisted करोति मे मन makes my mind तदुपावर्त्तन शक्ति hopeful of thy return*

तदपोहितुमर्हसि प्रिये
 प्रतिबोधेन विपादमाशु मे ।
 ज्वलितेन गुहागतं तमः ।
 तुहिनाद्रेरिव नक्तमोषधिः ॥ ५४ ॥
 इदमुच्छसितालकं मुखं
 तव विश्रान्तकथं दुनोति माम् ।
 निशि सुप्तमिवैकपद्मजं
 विरताभ्यन्तरपट्पदस्वनम् ॥ ५५ ॥
 शशिनं पुनरेति शर्वरी
 दयिता दन्दचरं पतत्रिणम् ।
 इति तौ विरहान्तरक्षमौ
 कथमत्यन्तगता न मां दहेः ॥ ५६ ॥

54sl. तत अर्हसि प्रिये *Therefore O my beloved, thou art fit ; o thou oughtest* अपोहितु प्रतिबोधेन विपाद माशु मे *quickly to dispel my grief by awaking to life* नक्तम् मोषधि इव *as herbs at night* ज्वलितेन गुहागतं तमं *dispel by their returned brilliance the darkness of the caves* तुहिनाद्रे *of the Himalaya mountain*, अर्हति आर्हन् आनर्ह अर्हति ।

55sl. इदम् उच्छसितालकं मुखं तव *This thy face with hairs moving about it* विश्रान्त कथं *but stopped in speech* दुनोति मां *grieves me* निशि सुप्तम् इव एकपद्मजं *like a single lotus closed at night* विरताभ्यन्तरं *with the humming of inside black bees stopped* इ दुनोति अर्होषीत् ददाव देषति ।

56sl. शशिनं पुनरेति शर्वरी *The night again gets its moon* दयिता दन्दचरं पतत्रिणम् *the female bird Chakravāki again gets in the day its*

नवपल्लवसंस्तरेऽपि ते
 मृदु दूयेत यदङ्गमर्पितम् ।
 तदिदं विपश्चिष्यते कथं
 यद् वामोरु चिताधिरोहणम् ॥ ५७ ॥
 इयमप्रतिबोधशायिनीं
 रशना त्वां प्रथमा रक्ष सखी ।
 गतिविभ्रमसादनोरवा
 न शूचा नानुमृतेव लक्ष्यते ॥ ५८ ॥
 कलमन्यभृतासु भापितं
 कलहंसीपु मदालसं गतम् ।

companion the bird (Chakravāki) which goes about with its pair इति
 भी किरसागरसखी thus are those two the night and Chakravāki, able
 to bear the interval of their terminable separation कथम् अन्वते मता न
 का दहे but thou having gone for ever how canst thou not learn me दहे
 दहति अथासीत ददाव घष्यति दध् ।

57th ते मृदु यद् That thy tender body अर्पितं which when laid
 नवपल्लवसंस्तरे अपि lies on a bed of fresh soft leaves दूयेत would suffer pain
 मत् इदं विपश्चिष्यते कथं how can it now bear चिताधिरोहणं the mounting on
 the funeral pile दूयेत नु दूयेते अदीवीत् । विपश्चिष्यते अर्पितं सेहे अदि
 यत भीव ।

58th इय रशना This waist-band प्रथमा रक्ष सखी thy first companion
 & proxy गतिविभ्रमसादनोरवा now noiseless at the termination of dalliance
 न शूचा लक्ष्यते नानुमृतेव सा not that it does not appear by its grief as if
 dead with thee अर्पितबोधशायिनी sleeps it not out ever wakes it again

पृपतोषु विलोलमोक्षितं
 पवनाधूतलतासु विधमा ॥ ५८ ॥
 त्रिदिवीसुकयाप्यवेक्ष्य मां
 निहिता सत्वममी गुणास्त्वया ।
 विरहे तव मे गुरुव्यथं
 हृदयं न त्ववलम्बितुं क्षमाः ॥ ६० ॥
 मिथुनं परिकल्पितं त्वया
 सच्चकार फलिनी च नन्विमी ।
 अविधाय विवाहसत्क्रियाम्,
 अनयोर्गम्यत इत्यसाम्मतम् ॥ ६१ ॥

59th अक्ष अन्वतासु भाषितं sweet speech in kokilas वज्रघोषे मदासप
 सत lovely slow out in swoons (or ducks) इत्यनेषु विद्वेषम् रंक्षितं rolling
 eyes in hands पवनाधूतलतासु विधमा blandishments in creepers shaken by
 the wind

60th अमी गुणा these attributes or qualities (sweet speech &c as
 described in the preceding verse) अत्र निहिता अत्र have been usual
 placed (in kokilas &c as in preceding verse) by thee त्रिदिवीसुकया अत्र
 are when eager for going to heaven अथवा मा having considerable me
 विरहे तव गुरुव्यथं in severe pain at thy separation मे हृदयं तु न अवलम्बितुं
 क्षमा but they are not able to reach my heart They cannot assuage
 my pain at all

61st सच्चकार फलिनी च The mango tree and the Prayingm creeper
 एषो मिथुनं परिकल्पितं अत्र these two were designed by you as a cot for

कुसुमं कृतदीचदस्त्वया
यदशोकोऽयमुदोरयिष्यति ।
अलकाभरणं कथन्न तत्
तव नेष्यामि निवापमाल्यताम् ॥ ६२ ॥
स्मरन्नेव सशब्दनूपुरं
चरणानुग्रहमन्यदुर्लभम् ।
अमुना कुसुमाश्रुवर्षिणा
त्वमशीकेन सुगान्धि शोच्यसे ॥ ६३ ॥
तव नि श्रसितानुकारिभि
वकुलैरर्द्धचिन्ता समं मया ।

अविधाय विशाखसन्निधानम् अनयो but without celebrating the marriage ceremony of the two गम्यते thou art going away, इति अशान्तम् this is unfitting गम्यते तया Bhava-vachya

62st कृतदीचद मया अशोक वृक्ष This asoka tree of which the produce (tre desulerations) was supplied by you—It is said that after a stroke from a female foot with anklets ringing, the Asoka tree begins to blossom कुसुम यत् उदोरयिष्यति the flower which at will produce तव अलकाभरणम् the ornament for thy locks of hair कथं नु मत् how can I now make it do duty for chaplets of funeral offerings?

63rd अमुना अशीकेन By that Asoka tree अस्मिन् एव remembering us as we were अस्मान् the benefit received from my feet अशब्दनूपुरं with ringing anklets अत्यदुर्लभं not to be had again कुसुमाश्रुवर्षिणा now for ring down flowers like tears न शोच्यसे thou art lamented सुगान्धि O thou of handsome form अस्मिन् from अस्मिन् अस्मान् अस्मात् अस्मात् अस्मात् अस्मात् अस्मात् ।

असमाप्य विलासमेखलां
 किमिदं किन्नरकण्ठि सुष्यते ॥ ६४ ॥
 समदुःखसुखः सुखीजनः
 प्रतिपच्चन्द्रनिभोऽयमात्मजः ।
 अहमेकरसस्तथापि ते
 व्यवसाय प्रतिपत्तिनिष्ठुरः ॥ ६५ ॥
 धृतिरस्तमिता रतिद्युता
 विरतं गेयमृतुर्निरुत्सवः ।
 गतमाभरणप्रयोजनं
 परिशून्यं शयनोयमद्य मे ॥ ६६ ॥

64. असमाप्य विलासमेखलां Without finishing this sportive waste ban /
 अर्धविता सम सदा only half set by my assistance वरुणे with rubula flowers
 तव निश्चितानुकारिभिः imitating thy breath in sweet-scentedness किमिदं
 किन्नरकण्ठि सुष्यते why art thou sleeping O thou whose throat (i. e. voice)
 is like a Kinnara's सुष्यत भावराज्य from स्वप क्षमिति Impf अहमेकम् or अहमेक
 Nor अस्माभ्योत् तुभ्याप भवस्वति सुप्र ।

65. समदुःखसुख सुखीजनः Your female companions always your
 sharers in weal or woe प्रतिपत्तिरतिरतिरतिरति this our son who in beauty and growth
 is like a new moon अहम् एकरसम् I myself of one only sentiment i. e. of
 love to thee तथापि नोतिरतिरतिरतिरति all this मे अहमाप्य thy conduct in
 relinquishing us प्रतिपत्तिनिष्ठुरः is cruel to a certainty

66. अद्य मे धृतिरतिरतिरतिरति My patience I as now vanquished रतिरतिरति
 100 is 90 is विरत इत्येव singing has deserted अहम् निरुत्सवः the season behest

गृहिणी सचिवः सुखी मिथः
 प्रियश्रिया ललिते कलाविधौ ।
 करुणाविमुखेन मृत्युना
 हरता त्वां वद किं न मे हृतम् ॥ ६० ॥
 मदिराक्षि मदाननार्पितं
 मधु पीत्वा रसवत् कथं नु मे ।
 अनुयास्यसि वाप्यदूषितं
 परलोकोपगतं जलाञ्जलिम् ॥ ६८ ॥
 विभवेऽपि सति त्वया विना
 सुखमेतावदजस्य गण्यताम् ।

of enjoyment गतम् the necessity for ornamenting the person is gone
 मयनीय परिशुन्य my bed is become empty द्रुता from श्रु ।

67st गृहिणी सचिवः सुखी मिथः Thou wert my wife, thou my minister
 of state, thou my companion in solitude प्रियश्रिया ललिते कलाविधौ my
 beloved pupil in the melodious arts of music &c. करुणाविमुखेन मृत्युना by
 death averse to pity हरता त्वां taking thee away वद किं न मे द्रुत say what
 substance of mine is not robbed ?

68st मदिराक्षि O thou with intoxicating eyes रसवत् मधु पीत्वा having
 once drunk delicious wine मदाननार्पितं given by my mouth कथं नु मधुपा
 स्यसि how wilt thou now take as an after drink मे जलाञ्जलिम् my offering
 of handfuls of water वाप्यदूषितं soured by my tears परलोकोपगतं received by
 thee in the next world

69st विभवेऽपि सति Notwithstanding my wealth मया विना without
 thee सुखम् एतावत् अजस्य गण्यता the enjoyment of life may be reckoned

अदृतस्य विलोभनान्तरैः

मम सर्वे विषयास्तदाश्रयाः ॥ ६८ ॥

विलपन्निति कोशलाधिपः

करुणार्थग्रथितं प्रियां प्रति ।

अकरोत् पृथिवीरूक्षानपि

स्रुतशाखारसवाष्पदूषितान् ॥ ७० ॥

अथ तस्य कथञ्चिदङ्कतः

स्वजनस्तामपनीय सुन्दरीम् ।

विससर्ज तदन्यमण्डनाम्

अनलायागुरुचन्दनैधसे ॥ ७१ ॥

so long as it was in thy company : e it is now terminated by thy death
अदृतस्य विलोभनान्तरैः *untaken* or *unattracted* by any other temptations
or objects of desire मम सर्वे विषयास्तदाश्रयाः *all my enjoyments rest in*
thee or are subject to thee.

70st विलपन् इति कोशलाधिपः करुणार्थग्रथितः *The king of Kosala thus*
lamenting his wife in tragic accents अकरोत् made पृथिवीरूक्षान् अपि even
the trees स्रुतशाखारसवाष्पदूषितान् stained by tears issuing from their branches
in the form of secretions विलपन् from विलप see VIII. 43

71st अथ स्वजनः *Then his relatives कथञ्चिन् तस्य अङ्कतः ता अपनीय*
सुन्दरीं having with difficulty taken that beautiful lady away from his
arms विससर्ज तदन्यमण्डनाः consigned her decked in that last ornament,
i. e. the celestial flowers अनलाय अगुरुचन्दनैधसे *to fire having Agallochum*
and Sandal for its fuel

प्रमदामनु संस्थितः गृध्वा
 नृपतिः सन्निति वाच्यदर्शनात् ।
 न चकार शरीरमग्निसात्
 सह देव्या न तु जीविताशया ॥ ७२ ॥
 अथ तेन दशाहतः परे
 गुणश्रेयामुपदिश्य भामिनीम् ।
 विदुषा विधयो महर्हयः
 पुर एवोपवने समापिताः ॥ ७३ ॥
 स विवेश पुरीं तथा विना
 क्षणदापायशशाङ्कदर्शनः ।
 परिवाहमिवावलोकयन्
 स्वशुचः पौरवधूसखाश्रुषु ॥ ७४ ॥

72st. प्रमदा अनु मञ्जित शया नृपति मन् "He being king deceased with his wife from grief!" इति वाच्यदर्शनात् it was from an apprehension of such a popular scandal न चकार शरीरम् अग्निसात् सह देव्या he did not consign his body to the flames with his queen न तु जीविताशया not that he desisted from love of life

73st. अथ दशाहत परे Then after ten days देवश्रेयाम् उपदिश्य भामिनीम् respecting the queen of whom her virtues were the only rendezvous विधय महर्हयः समापिता the obsequies were completed with great magnificences तेन विदुषा by that learned king पुर एव उपवने in the very gardens of the city

74st. स विवेश पुरीं तथा विना Then he entered the palace without her क्षणदापायशशाङ्कदर्शन looking like the moon at the close of night अवधी

अथ तं सवनाय दीक्षितः
 प्रणिधानाद्गुरुराश्रमस्थितः ।
 अभिपङ्गजडं विजज्ञिवान्
 इति शिष्येण किलान्वबोधयत् ॥ ७५ ॥
 असमाप्तविधिर्यतोमुनिः
 तव विद्वानपि तापकारणम् ।
 न भवन्तमुपस्थितः स्वयं
 प्रकृतौ स्थापयितुं पयश्चुरतम् ॥ ७६ ॥
 मयि तस्य क्षुब्धं वर्तते
 लघुसन्देशपदा सरस्वती ।

वदन् beholding पौरवधुमुखादुपु in the tears from the faces of the ladies
 of the city, सशुभ परिपाद्यन् इव a torrent as it were of his own grief

75st अथ गुरु आश्रमस्थित Then his spiritual preceptor Vasubha
 remaining in his hermitage सवनाय दीक्षित engaged for a sacrificial
 ceremony प्रणिधानान् विजज्ञिवान् having become aware by force of fixed
 contemplation तम् अभिपङ्गजडं of his (the king's) being stupified by grief
 इति शिष्येण किल अन्वबोधयत् exhorted him thus (it is said) by means of
 one of his pupils विजज्ञिवान् perf part from आ जानगति अज्ञानी जनी
 शब्दनि ज्ञान ।

76st अथनाश्रविधि एत मुनि Since the Munis has not yet completed
 the rites of a ceremony he is engaged in तव विद्वान् अपि तापकारणं though
 knowing the cause of your distress न उपस्थित इव he has not been able
 to be personally present पयश्चुरत भवन् प्रकृतौ स्थापयितुं to place : c restore
 you, slipped from the way, to your natural state

शृणु विश्रुतसत्त्वसार तां
 हृदि चैनामुपधातुमर्हसि ॥ ७७ ॥
 पुरुषस्य पदेष्वजन्मनः
 समतीतञ्च भवञ्च भावि च ।
 स हि निष्प्रतिधेन चक्षुषा
 त्रितयं ज्ञानमयेन पश्यति ॥ ७८ ॥
 चरतः किल दुश्चरं तपः
 तृणविन्दोः परिशङ्कितः पुरा ।
 प्रजिघाय समाधिभेदिनीं
 हरिरस्मै हरिणीं सुराङ्गनाम् ॥ ७९ ॥

77st शृणु O thou of good behaviour मस्य जन्मन्देशपदा समतीतं & words brief in their misfortune अर्हसि वर्तते are in me—I am delegated to address you for him शृणु विश्रुतसत्त्वसार Hear thou fame! for fortune हृदि च चैनां उपधातुम् अर्हसि and thou art fit to do thou oughtest to lodge the same in thy heart

78st पुरुषस्य पदेषु अजन्मन In the three steps of the unborn or everlasting person (Vishnu) i. e. in the three worlds समतीतञ्च भवञ्च भावि च whatever is past or present or future स हि त्रितयं पश्यति he who sees all three निष्प्रतिधेन चक्षुषा ज्ञानमयेन with unobstructed eyes of knowledge

79st हरिः किल परिशङ्कितः पुरा It is said that Indra jealous in olden days तृणविन्दो चरतः दुश्चरं तपः of Trinaindu practising hard ascetic devotion अस्मै प्रजिघाय समाधिभेदिनीं सुराङ्गना sent against Indra a celestial damsel name I Harini capable of interrupting or destroying the ascetic & fixed her on प्रजिघाय perf from दि दिनीति अस्मै च प्रजिघाय सेवति।

स तपःप्रतिबन्धमन्युना
 प्रमुखाविष्कृतचारुविभ्रमाम् ।
 अशपद्भव मानुषीतितां
 शमवेलाप्रलयोर्मिणा भुवि ॥ ८० ॥
 भगवन् परवानयं जनः
 प्रतिकूलाचरितं क्षमस्व मे ।
 इति चोपनतां क्षितिस्पृशं
 हतवानासुरपुष्पदशनात् ॥ ८१ ॥
 क्रयकैशिकवंशसम्भवा
 तव भूत्वा मद्दिपो चिराय सा ।

80st स तपः प्रतिबन्धमन्युना *He, through rage for the interruption of his devotion* शमवेलाप्रलयोर्मिणा *which rage had like deluvian waves overflown the limits of his tranquillity* अशपद् प्रमुखाविष्कृतचारुविभ्रमा ता *curse'd her, manifested before him with her fascinating blandishments* भव मानुषीति भुवि *thus, "Become thou a woman on the earth"* अशपद् *Impf from* अशपदति-स *(it may also be शयति-से) अशाहीन् अशप्त शमाप शेषे शप्स्यति ते शप्तः ।*

81st भगवन् परवान् अयं जनः "O Lord this person (myself) is dependent on another" प्रतिकूलाचरितं क्षमस्व मे "Therefore pardon my adverte conduct" इति च उपनतां *Harini being thus suppliant* क्षितिस्पृशं हतवान् वा *सुरपुष्पदशनात्* *He made her an earthly person until the sight of celestial flowers ; i. e. he limited the operation of the curse until she might have a sight of celestial flowers.* क्षमस्व *from क्षम see VII 34*

82st स क्रयकैशिकवंशसम्भवा *she being born in the race of Kratha* कौशिके तव भूत्वा मद्दिपो *and having become thy queen चिराय उपपन्नवती*

उपलब्धवतो दिवश्चुरतं
 विवशा शापनिवृत्तिकारणम् ॥ ८२ ॥
 तदलं तदपायचिन्तया
 विपद्दुत्पत्तिमतामुपस्थिता ।
 वसुधेयभवेत्स्यतां त्वया
 वसुमत्या चि नृपाः कलत्रिणः ॥ ८३ ॥
 उदये मद्वाच्यमुज्झता
 श्रुतमाविष्कृतमात्मवत् त्वया ।
 मनसस्तदुपस्थिते ज्वरे
 पुनरक्लीवतया प्रकाशताम् ॥ ८४ ॥

and having now after a long while obtained a sight दिवश्चुरतं शापनिवृत्ति
 कारण of the cause of the cessation of the curse i e celestial flowers
 dropped from the sky विवशा has become dead

83rd तदलं तदपायचिन्तया Therefore away with thoughts of her
 destruction ! Don't worry yourself with that thought विपद् for of all
 things produced peril or destruction is present or at hand वसुधेय इयं
 let this earth be looked after by thee वसुमत्या for by the earth are kings
 wived They are husbands or lords of the earth.

84th उदये In prosperity मद्वाच्यम् उज्झतां स्वया by thee giving up
 the blemish attached to sensuality श्रुतम् आविष्कृतं आत्मवत् पुन प्रकाशतां
 let the hearings (Vedas) i e Sastric knowledge, manifest and full of
 spiritual knowledge, be set forth anew मनस तदुपस्थिते ज्वरे at this
 season of thy present feverish disquietude of mind अक्लीवतया by man's
 patience and firmness

रुदता कुत एव सा पुन'
 भवता नानुमृतापि लभ्यते ।
 परलोकजुषां स्वकर्माभिः
 गतयो भिन्नपथा चि देहिनाम् ॥ ८५ ॥
 अपशोकमनाः कुटुम्बिनेम्
 अनुगृह्णोष्य निवापदत्तिभिः ।
 स्वजनाशु क्लिप्तिसन्तत
 दहति प्रेतमिति प्रचक्ष्यते ॥ ८६ ॥
 मरणं प्रकृतिं शरीरिणां
 विकृतिर्जीवितमुच्यते बुधैः ।

85sl रुदता कुत एव सा पुन लभ्यते *By thee crying, i e by your crying how can she be obtained again ? भवता न अनुमृतापि Not, even if she were followed by you in death परलोकजुषां for of souls in the other world the courses are in varying paths according to their own works रुदता from रुद रीदिति Iml अरीदीत् अरीदत् अरीदीत् अरदत् रुरीद रीदिष्यति ।*

86sl अपशोकमना *Relieving your mind of this grief कुटुम्बिनीम् अनुगृह्णोष्य निवापदत्तिभिः do good service to your departed relatives by presenting funeral offerings स्वजनाशु अतिमन्त दहति प्रेत the frequent tears of relatives afflict the departed रति प्रचक्ष्यते क्लिप्त thus it is expressly said दहति see verse 56*

87sl मरणं प्रकृतिं शरीरिणां *To die is in the nature (the normal state) of embodied souls विकृति जीवितु to live is disorganization or the abnormal state उच्यते बुधैः it is so said by the i use चक्षम् अपि अतिवृत्ते अयम्*

क्षणमप्यवतिष्ठते श्वसन्
 यदि जन्तुर्ननु नाभवानसौ ॥ ८० ॥
 अथगच्छति मूढचेतनः
 प्रियनाशं हृदि शक्यमर्पितम् ।
 स्थिरधीस्तु तदेव मन्यते
 कुशलद्वारतया समुद्धृतम् ॥ ८१ ॥
 स्वशरीरशरीरिणावपि
 श्रुतसंयोगविपर्ययौ यदा ।
 विरहः किमिवानुतापयेत्
 वद यास्त्रैर्विपर्ययैर्विपश्चितम् ॥ ८२ ॥

यदि जन्तु *if the animal remains breathing even for a moment ननु क्षणमप्यवतिष्ठते श्वसन्*
 शरीरं *is no doubtless a gainer This is also the sentiment of the Persian*
 poet Sadi who calls it *ganama* or booty, Gulistan I 2

88al अथगच्छति मूढचेतनः प्रियनाशं हृदि शक्यम् अर्पितम् *The stupid*
minded regard the loss of a dear person as a dart fixed in the heart
 स्थिरधीस्तु तदेव मन्यते समुद्धृतं *but the fixed-minded regard the same (i. e. the*
dart) as taken out कुशलद्वारतया by death being (the door to happiness or
final beatitude

89al यदा *Since स्वशरीरशरीरिणौ अपि one's own body and soul*
have been known to be joined and disjoined विरहः वास्त्रैः विपर्ययैः separation
from external objects वद किमित्थं अनुतापयेत् say how can it grieve विपश्चितः
the wise.

न पृथग्जनवच्छुचो वशं
 वशिनामुत्तम गन्तुमर्हसि ।
 द्रुमसानुमतां किमन्तरं
 यदि वायौ हितयेऽपि ते चलाः ॥ ६० ॥
 स तथेति विनेतुरुदारमतेः
 प्रतिगृह्य वचो विससर्ज मुनिम् ।
 तदलब्धपदं हृदि शोकघने
 प्रतियातमिवान्तिकमस्य गुरोः ॥ ६१ ॥
 तेनाष्टौ परिगमिताः समाः कथञ्चित्
 बालत्वाद्वितथहन्ततेन हूनोः ।

90st. वशिनाम् उत्तमम् ॐ thou best of the self-restrained पृथक् जनवत्
 like other or common people शुचो वशं गन्तुं न अर्हसि you are not fit, i e
 you ought not, to become subject to grief द्रुमसानुमतां किं अन्तरम् what is
 the difference between trees and mountains यदि वायौ हितये अपि ते चलाः
 if both are liable to be moved when there blows a wind

91st. स तथा इति He saying: "Even so" प्रतिगृह्य वचं having accepted
 the words विनेतु उदारमते of his great minded instructor विससर्ज मुनि
 dismissed the Munī, the pupil of Vasistha हृदि शोकघने but in his heart
 solul with grief i e so full of grief as to leave no interstices तदलब्धपदं
 the exhortation not having obtained a footing or room प्रतियातम् इव
 returned as it were अन्तिकम् अथ गुरोः near his preceptor

92st. तेन अविनयमश्रुतम् By him of true and agreeable speech अष्टौ
 परिगमिताः समाः कथञ्चित् eight years were passed with difficulty बालत्वात्
 हूनो because of the tender age of his son पाठायणनिवृत्तिर्दानैः प्रियायाः with

सादृश्यप्रतिक्वतिदर्शनैः प्रियायाः
 स्वप्नेषु क्षणिकसमागमोत्सवैश्च ॥ ९२ ॥
 तस्य प्रसङ्गं हृदयं किल शोकशङ्कः
 अक्षप्ररोह इव सौधतलं विभेद ।
 प्राणान्तहेतुमपि तं भिषजामसाध्यं
 ज्ञात प्रियानुगमने त्वरया संभवे ॥ ९३ ॥
 सम्यग्विनीतमथ वर्माहरं कुमारम्
 आदिश्य रक्षणविधौ विधिवत् प्रजानाम् ।
 रोगोपलब्धतनुदुर्वसतिं मुमुक्षुः
 प्रायोपवेशनमतिर्नृपतिर्वक्षुव ॥ ९४ ॥

rights of the pictorial likeness of his beloved wife स्वप्नेषु and momentary pleasures of union in dreams

93rd. शोकशङ्कः किल *It is said that the dart of grief प्रसङ्गं विभेद*
rived by its force तस्य हृदयं his heart अक्षप्ररोह इव सौधतलं as the shoot
of a fig tree does the roof of an edifice त प्राणान्तहेतुं that cause of death
अपि भिषजाम् असाध्यं though unmanageable or incurable by physicians
त ज्ञातं ज्ञेये he considered a gain प्रियानुगमने त्वरया in his eagerness to
follow his wife

94th. अथ आदिश्य *Then having enjoined or charged सम्यक् विनीत*
कुमारं वर्माहरं the prince, his son, fully educated and now capable of
wearing armour रक्षणविधौ विधिवत् प्रजानाम् on the duty of protecting and
governing subjects according to rule रोगोपलब्धतनुदुर्वसतिं मुमुक्षुः and desirous
of getting up his painful residence in a body pervaded by disease अति
the king प्रायोपवेशनमतिर्नृपतिर्वक्षुव became bent on starvation

उभयमेव वदन्ति मनोपिणः
 समयवर्षितया हृतकर्माणाम् ।
 बलनिपूदनमर्थपतिञ्च तं
 अमनुदं मनुदण्डधरान्वयम् ॥ ३ ॥
 जनपदे न गदः पटमादधौ
 अभिभवः कुत एव सपत्नजः ।
 क्षितिरभृत् फलवत्यजनन्दने
 शमरतेऽमरतेजसि पार्थिवे ॥ ४ ॥

makes it "Tū to metropolis Ayodeya" Mallinātha नगरजनसहितम् ।
 ततः therefore अथ गुणवत्तरम् 'अभिवृत्ति' became 'अभिभव' 'excellent' in its
 own duty of allegiance and devotion to the king than the king himself
 in his own duty of ruling 'according' to justice 'and' righteousness नग-
 रान्धकरीजसु close strength was equal to that of the mountain cutter
 Kartikeya, qualifies अस्त्र (Dāsaratha)

3d उभयमेव वदन्ति मनोपिणः Wise men speak of two only हृतकर्माणाम्
 अमनुद as relievers of trouble to performers of duty समयवर्षितया by timely
 showers of rain and remunerative payments, respectively, बलनिपूदन viz.
 the destroyer of Bala i. e. Indra on the one hand अर्थपति च ३ and that
 lord of wealth Dāsaratha on the other hand मनुदण्डधरान्वयं sprung from
 the race of the sceptre holder king Menu)

4d जनपदे न गदः पटम् आदधौ Disease did not i. e. could not get a
 footing in the country अभिभव कुत एव सपत्नजः whence or how could there
 be any ravage caused by enemies ? क्षितिः अमृत फलवती the earth became
 fruitful अजनन्दने शमरते अमरतेजसि पार्थिवे on the son of Aja, i. e. Dāsa-
 ratha, devoted to mental tranquillity and of godlike strength being the
 lord of the earth

दशदिगन्तजिता रघुणा यथा
 त्रियमपुष्यदजेन ततः परम् ।
 तमधिगम्य तथैव पुनर्वभौ
 न न महीनमदीनपराक्रमम् ॥ ५ ॥
 समतया वसुवृष्टिविसृज्जिनैः
 नियमनादसताञ्च नराधिपः ।
 अनुययौ यमपुष्यजनेश्वरी
 स्वरूपावस्थाग्रमरं सूचा ॥ ६ ॥
 न सृगयाभिरतिर्न दुरोदरं
 न च शशिप्रतिमाभरणं मधु ।

5a) मही The earth यथा त्रियम् अपुष्यम् as it had maintained its
 splendor दशदिगन्तजिता रघुणा by means of Raghua the conqueror of the
 ten quarters i. e. the whole world अजेन ततः परम् and after him by means
 of Aja तम् अधिगम्य having now obtained him, Dasaratha एवम् महीन
 पराक्रमम् as a lord not wanting in strength न न महीनमदीनपराक्रमम् it
 did not shine just the same again It shone exactly the same again—
 two negatives amount to an affirmative पुष्य पुष्यति अपुष्यतः पुष्यति
 पुष्ट । It may also be दोषति and दुष्कृति but then it is अपीरोम् and
 दीषिष्यति in सृष्ट and सृष्ट ।

6a) नराधिप The king, Dasaratha समतया वसुवृष्टिविसृज्जिनैः by pouring
 showers of wealth with equanimity i. e. without jealousy or prejudice
 नियमनादसताञ्च नराधिपः and by the chastisement of the wicked अनुययौ
 or imitate । यमपुष्यजनेश्वरी Iava and Kavea मवदणौ together with Iruva
 अदणवन्त रघुः and by his splendor the sun, whose leader (i. e. the driver
 of his chariot) was Iruva

तमुदयाय न वा नवयौवना
 प्रियतमा यतमानमपाहरत् ॥ ७ ॥
 न क्लृपणा प्रभवत्यपि वासवे
 न वितथा परिहासकथास्वपि ।
 न च सपत्नजनेष्वपि तेन वाक
 अपरूपा परूपाक्षरमोरिता ॥ ८ ॥
 उदयमस्तमयञ्च रघूदृष्टान्
 उभयमानशिरि वसुधाधिपा ।
 स हि निदेशमलङ्घयतामभूत्
 सुहृदयो हृदय प्रतिगर्ज्जताम् ॥ ९ ॥

7sl. न स्वयामिरति Neither desire for hunting न दुरीदर nor dice
 न च शशिप्रतिमाभरण मधु nor yet icone ornamented with the reflection of the
 moon न वा नवयौवना प्रियतमा nor young wife either अपाहरत् carried off
 or distracted तम् उदयाय यतमान him, exerting for exaltation or glory
 यतमानम् । यतन्ने अयतिष्ठ एते यतिष्यते ।

8sl. न क्लृपणा वाक् Not a cringing word प्रभवति अपि राम्ये even before
 Indra, his lord प्रभवति pres part. loc. sing न वितथा परिहासकथासु अपि
 nor a falsehood even in jocular expressions न च सपत्नजनेष्वपि परवाक्षर nor
 any language in harsh terms even to enemies तेन अप वक्ता रंरिता was ever
 uttered by him being always free from anger रंरिता from रंर see VII 38

9sl. उदयम् अस्तमयञ्च Exaltation and abolition रघूदृष्टान् उभयम् आशिरिरे
 वसुधाधिपा both, the lords of the earth experienced from the leader of
 Raghus Dasaratha म हि अमून् for he was निदेश अलङ्घयता सुहृन् the
 friend of those who did not transgress his commands अयो हृदय प्रतिगर्ज्जता

अजयद्वेकरयेन स मेदिनीम्,
 उद्धिनेमिमधिज्यगराशन ।
 जयमघोपयदस्य तु कौबलं
 गजवती जवतीम्रक्षया चमूः ॥ १० ॥
 अदनिमेकरयेन वरूधिना
 जितवतः किल तस्य धनुर्मृतः ।
 विजयदुन्दुभितां ययुर्फवाः
 घनरवा नरवाचनसम्पदः ॥ ११ ॥
 गमितपक्षवन् गतकोटिना
 शिखरिणा कुलिशेन पुरन्दरः ।

but unphohearted to the defiant आनमिरे अग अगने आमिष्ट आष्ट आनमे
 अमिष्टते अम्यते ।

10a! अजयद्वेकरयेन स मेदिनीम् उद्धिनेमि By his own chariot (i. e.
 himself without assistance) he conquered the sea-circumvented earth
 अधिअगराशन his bow being strung गजवती तु जवतीम्रक्षया चमू but his army
 with elephants and swift-spirited horses जयम् अघोपयत् अस्य कौबलं only
 proclaimed his victory Steuzler renders it "non nisi victoriam illius
 renuntiabat," but the Greek translator, in a foot note, "to men stouin
 tés strass én, ós salpingx" The mouth of the army was as a trumpet

11a! सस्य जितवत अदनि Of him the conqueror of the world इकरयन्
 किल वरूधिना by means as it is said of one chariot well fendered धनुर्मृत
 नरवाचनसम्पद the archer with the fortune of Kusura refers to तस्य । अरूना
 घनरवा the cloud like roaring seas विजयदुन्दुभिता ययुर् become the kettle-
 drums of victory

स शरवृष्टिमुच्चा धनुषा द्विपां
 खनवता नवतामरसाननः ॥ १२ ॥
 चरणयोर्नखरागसमृद्धिभिः
 मुकुटरत्नमरोचिभिरस्पशन् ।
 नृपतयः शतशो मरुतो यथा
 शतमखं तमखण्डितपौरूपम् ॥ १३ ॥
 निववृते स मघार्णवरोधसः
 सचिवकारितवालसुताञ्जलीन् ।
 समनुकम्प्य सपत्नपरिग्रहान्
 अमलकानलकानवर्मां पुरीम् ॥ १४ ॥

12sl. पुरन्दर इमितपचवत् शिखरिणा Indra was the destroyer of the winged force of mountains शतकीटिना by his hundred pointed thunder bolt स नानातरसाननः his Dasratha the fresh lotus faced, द्विपां was the same of his enemies—he had cut off their paksha or allies with their bala or forces धनुषा शरवृष्टिमुच्चा खनवता by means of his bow, discharging showers of arrows with a twanging sound

13sl. नृपतयः शतशः Kings by hundreds अस्पृशन् चरणयो तम् अखण्डितघोरप touched him the indomitable in his vigor at his feet i. e. prostrated themselves at his feet, नखरागसंघृद्धिभिः मुकुटरत्नमरोचिभिः with the rays from the gems in their crowns augmented by the red dye on his toe-nails मरुते यथा शतमखं as the galls do to the hundred sacrificer Indra अमपृशन् सपत्नानि अप्प्रासीन् अस्यार्णोन् पश्यन् स्पृष्ट्वाभिः स्पृष्ट्वाति स्पृष्ट ।

14sl. त्रिवहने स महासरोधसः From the shore of the great ocean he turned back अलकानवर्मा पुरीं to his capital city Ajodhya not inferior to

उपगतोऽपि च मण्डलनाभिताम्
 अनुदितान्यसितातपवारण ।
 श्रियमवेक्ष्य न रन्ध्रचलामभूत्
 अनलसोऽनलसोमसमद्युति ॥ १५ ॥
 तमपचाय ककुत्स्थकुलोद्भवं
 पुरुपमात्मभवञ्च पतिव्रता ।
 नृपतिमन्यमसेवत देवता
 सकमल्य कमलाघवमर्थिषु ॥ १६ ॥

Alaksh समनुकन्या *having taken pity* ममवपरिग्रहात् *on the wiles of his enemies*
अनलसकान् *destitute of trusses* In consequence of Dasaratha's killing their
 husbands and they becoming widows they did not dress their hair
 मण्डलनाभितः *who through their ministers of state had caused their*
infant sons to make obeisance to Dasaratha with palms closed

15a उपगतोऽपि च मण्डलनाभिता *Although got to the position of the*
navel or centre of the circles of princes अनुदितान्य *with no other white*
umbrella being raised : e without any rival monarch श्रियमवेक्ष्य रन्ध्र
 चला *finding Fortune to be apt to slip through a hole—e* if she found
 a loop-hole स रन्ध्रं चलात् *he was no-aller : e* always on the alert,
 अनलसोऽनलसो *being in splendor equal to fire and the moon*

16a सकमला देवता *The goddess Fortune* लोभ्यते *in hand* पतिव्रता
devoted to her lord क कृपितम् अन्यम् *what other king did or could*
she see ? तम् अरथाय ककुत्स्थकुलोद्भव *bearing him an oppressor of the race*
of Kintaka अनाघवम् *never deficient in respect of the needy : e*
always equal to assisting those who had recourse to him पुरवन् *आपायव च*
and being also the self-sufficient person विभुः

तमलभन्त पतिं पतिदेवताः
 शिखरिणामिव सागरमापगाः ।
 मगधकोशलकेकयशासिनां
 दुहितरोऽद्वितरोपितमार्गणम् ॥ १७ ॥
 प्रियतमाभिरसौ तिद्यभिर्बभौ
 तिद्यभिरेव भुवं सह शक्तिभिः ।
 उपगतो विनिनोपुरिव प्रजाः
 हरिद्योऽरिद्योगविचक्षण ॥ १८ ॥
 स किल संयुगमूर्द्धि सहायतां
 मघवतः प्रतिपद्य महारथ ।

17sl. मगध The daughters of the rulers of Magadha, Kosala and
 Kelaya पतिदेवता to whom the husband was in the place of their gods तम्
 अलभन्त पति obtained him for their husband अद्वित रोपित मार्गणम् who fixed
 his dart in enemies शिखरिणाम् एव as sisters, daughters of mountains,
 obtain the Sea for their lord.

18sl. असी प्रियतमाभि तिद्यभि He with his three wives अरिद्य योग विच
 क्षण himself skilled in the art of destroying his enemies इमी हरिद्य एव
 शने or appeared like Indra भवम् उपगत as if he (Indra) had come to
 the earth तिद्यभि एव शक्तिभि सह with the three forces themselves (see Note
 VI 33.) विनिनोषः प्रजा desirous of ruling his subjects

19sl. स किल सहाय्य He the great hero (see v 1.) संयुगमूर्द्धि in the
 front of the battle सहायता मघवत प्रतिपद्य having become the associate of
 Indra सुरबन्धु अनापगत अवधूतभया इति caused the celestial damsels, relieved

स्वभुजवीर्यमगापयदुच्छ्रितं
 सुरबधूरवधूतभया शरैः ॥ १९ ॥
 क्रतुषु तेन विसर्जितमौलिना
 भुजसमाहृतदिवसुना क्रता ।
 कनकयूपसमुच्छ्रयशोभिन्
 वितमसा तमसासरयूतटा ॥ २० ॥
 अजिनदण्डहृतं कुशमेखलां
 यत्तगिरं नृगशृङ्गपरियक्षाम् ।
 अधिवसस्तनुमध्वरदीक्षिताम्
 असमभासमभासयदोश्वरः ॥ २१ ॥

*of their fears by means of his arrows to sing उच्छ्रितं समजवीर्यं the / gā
 prowess of his arms अगापयत् the causal of नै शयति अशोभते जगौ
 शम्भति ।*

20th क्रतुषु In sacrifices तेन विसर्जितमौलिना By him with the crowns
 laid down भुजसमाहृत who had collected by his arms the wealth of all
 quarters : e of the whole world वितमसा and who was destitute of the
 quality of Darkness तमसा सरयूतटा the shores of the rivers Tamas and
 Sarayu तदा कनक were made resplendent by the covering of gold's
 sacrificial posts

21st शरैः The god Siva अधिवसन् dwelling तनु in Dakuratha's body
 अध्वरदीक्षिता initiated or sanctified for the sacrifice अजिनदण्डहृत holds by
 the black antelope hide and the fig Staff कुशमेखला having a garle of
 his grass यत्तगिरं with speech restrained यत्तशृङ्ग furnished with a deer
 horn असमभासम् अभासयत् made it shine : it unrecalled splendor

अवभृथप्रयतो नियतेन्द्रियः
 सुरसमाजसमाक्रमणोचितः ।
 नमयति स्र स केवलमुन्नतं
 वनमुचे नमुचेररये शिरः ॥ २२ ॥
 असकृदेकरथेन तरस्विना
 हरिश्चयाग्रसरेण धनुर्मृता ।
 दिनकराभिमुखा रणरेणवः
 रुरुधिरे रुधरेण सुरद्वियाम् ॥ २३ ॥
 अथ समाववृते कुसुमैर्नवैः
 तमिव सेवितुमेकनराधिपम् ।
 यमकुवेरजलेश्वरवज्रिणां
 समधुरं मधुरञ्चितविक्रमम् ॥ २४ ॥

22nd स अवभृथप्रयत He sanctified by the concluding bath नियतेन्द्रिय
 with his organs restrained सुरसमाज worthy of moving in the assembly
 of gods स्रस नमयति स bowed his high head केवल नमुचे अरये only
 to the foe of Namuchi । e Indra वनमुचे the pourer of water or rain

23rd असकृत् एकरथेन Frequently by that one-charioted hero तरस्विना
 धनुर्मृता the mighty archer हरिश्चयाग्रसरेण advancing in front of Indra
 रणरेणव the dust of the battle दिनकराभिमुखा in front of the sun रुधिरे
 were kept down रुधरेण by the blood सुरद्विषा of the enemies of the gods
 रुधिरे perf pass from अथ एवदि ।

24th अथ मधु Then the Spring समाववृते came round सेवितुम् इव to
 do obeisance as it were कुसुमैर्नवै with fresh flowers तम् एकनराधिप to

जिगमिपुर्धनदाधुपितां दिशं
 रथयुजा परिवर्त्तितवाहनः ।
 दिनमुखानि रविर्हिमनिग्रहैः
 विमलयन् मलयन्नगमत्यजत् ॥ २५ ॥
 कुसुमजन्म ततो नवपञ्जवा
 तदनु पट्पदकोकिलकूजितम् ।
 इति यथाक्रममाविरभून्मधु-
 द्रुमवतीमवतीर्य वनस्यलीम् ॥ २६ ॥
 नयगुणोपचितामिव भूपतेः
 सदुपकारफला श्रियमर्थिनः ।

that sole king अक्षितपरत्नम् of adorable power समुत्तर समङ्गवेर of equal responsibility and dignity with Yama, Kevera Varuna and Indra

25a: रवि The sun जिगमिपु desirous of going धनदाधुपिता दिशं to the quarter tended in by Kevera i. e. the North अयुपिता part part part of अधि वस । रथयुजा परिवर्त्तितवाहनः having his horses turned by his charioteer Aruna दिनमुखानि हिमनिग्रहै विमलयन् clearing the mornings by the removal of frosts मलय नगम् अत्यजत् left the Malaya mountain अत्यजन् त्यजति अत्याहोत् मत्याज त्यजति ।

26a: कुसुमजन्म First the production of flowers तत नवपञ्जवा then fresh sprouts तदनु पट्पदकोकिलकूजित and after that humming and cooing of black bees and Kokilas इति यथाक्रम इति यथाक्रम thus in due order आविरभून् by the Spring appeared द्रुमवतीम् अवतीर्य वनस्यलीम् descending onylvine sites full of trees अवतीर्य । इत्यरति अहारीत तस्यार तरीत्यति तरिष्यति तोर्ये ।

27a: अर्थिन भूपते श्रियम् इति Like as applicants for presents resort

अभिययु सरसो मधुसमृतां
 कमलिनीमलिनोरपतत्रिण ॥ २७ ॥
 कुसुममेव न केवलमार्त्तवं
 नवमशोकतरो. स्मरदोषनम् ।
 किशलयप्रसवोऽपि विलासिनां
 मद्रयिता दयिताश्रवणापिंत ॥ २८ ॥
 विरचिता मधुनोपवनश्रियाम्
 अभिनवा इव पत्रविशेषका ।
 मधुनिघां मधुदानविगारदा
 कुरवका रयकारणता ययुः ॥ २९ ॥

सुवदनावदनासवसम्भृत-
 तदनुवादिगुण कुसुमोद्गमः ।
 मधुकरैरकरोन्मधुलोलुपै-
 वकुलमाकुलमायतपङ्क्तिभिः ॥ ३० ॥
 उपहितं शिशिरापगमश्रिया
 मुकुलजालमशोभत किंशुके ।
 प्रणयिनीव नखक्षतमण्डनं
 प्रमदया मदयापितलज्जया ॥ ३१ ॥
 व्रणगुस्तप्रमदाधरदुःसहं
 जघननिर्विपयोक्तमेखलम् ।

30st कुसुमोद्गम The springing up of flowers सुवदना produced by
 the intoxicating liquor from the mouths of fair-faced women तदनुवा
 दिगुण and having the same characteristic quality; अकरोन् वक्रुणम् आकुलम्
 made the *Vakula* swarmed मधुकरै मधुलोलुपै with bees covetous of honey
 आयतपङ्क्तिभिः in long rows

31st किशुके उपहितम् मुकुलजालम् the collection of buds imparted to
 the *Kimsuka* tree शिशिरापगमश्रिया by the Fortunes of the close of Winter
 & e of the Spring अशोभत shone नखक्षतमण्डनम् इव like the ornament of
 nail-scratches प्रणयिनि imparted to a lover प्रमदया मदयापितलज्जया by a
 female whose shame has been removed by intoxication उपहितम् part
 from वा दधाति ।

32st न खलु रवि खलु The sun was indeed not sufficient thereby to
 dispate entirely हिमम् the frost or cold व्रणगुह which was unbearable
 to the lower lip of women already grazed, wounded जघन on account

न खलु तावदशेषमपोहितुं
 रविरलं विरलं कृतवान् हिमम् ॥ ३२ ॥
 अभिनयान् परिचेतुमिवोद्यता
 मलयमारुतकम्पितपङ्कवा ।
 अमद्यत् सङ्घकारलता मनः
 सकलिका कलिकामजितामपि ॥ ३३ ॥
 प्रथममन्यमृताभिरुदीरिताः
 प्रविरला इव मुग्धवधूकथा ।
 सुरभिगन्धियु षुश्रुविरे गिरः
 कुसुमितासु मिता वनराजिषु ॥ ३४ ॥

of which (the cold) *the waste ornament found no place* because of its
 chilly sensation विरलं कृतवान् but it (the sun) *moderated it* (the frost)
 अपोहितुं from अप ऊह see VIII 44

33sL. सङ्घकारलता The *mango twigs मलय* whose sprouts were shaken
 by the breeze from Mount Malaya अभिनयान् परिचेतुम् एव उद्यता engaged
 as it were in *practising dramatic blandishments* सकलिका with fresh
 sprouts अमद्यत् fascinated मनः the minds कलिकाम even of those who
 had overcome the passions of rage and love परिचेतुं see VIII 18 उद्यता
 यद्यद्यनि अद्यसोन् ययाम अद्यसि यत ।

34sL. मिता हिः प्रथमम् उदीरिताः The *mild initiatory accents uttered* by
 कल्पिताभिः by *lokias* श्रुविरे were heard प्रविरला एव like *short gentle*
expressions of fascinated females सुरभिगन्धियु कुसुमितासु वनराजिषु in the
flowering and perfumed roves of forests.

श्रुतिसुखभ्रमरस्वनगीतयः
 कुसुमकोमलदन्तरुचो बभुः ।
 उपवनान्तलताः पवनाहतैः
 किञ्चलयैः सलयैरिव पाणिभिः ॥ ३५ ॥
 ललितविभ्रमवन्धविचक्षणं
 सुरभिगन्धपराजितकेसरम् ।
 पतिषु निर्विविश्रुर्मधुमङ्गनाः
 स्मरसखं रसखण्डनवर्जितम् ॥ ३६ ॥
 शूशुभिरे स्मितचारुतराननाः
 स्तिय इव श्लथशिञ्जितमेखलाः ।

35s. उपवनान्तलता the creepers at the extremities of gardens श्रुतिसुख
 in which were heard humming songs of black bees pleasing to the ear
 कुसुम brilliant with tender flowers as their teeth बभुः appeared परनाहतै
 किञ्चलयै with their syrouts shaken by the breeze सलयै रव पाणिभि as if
 keeping time in dances with their hands

36s. श्लथः. The women पतिषु निर्विविश्रु enjoyed with their husbands
 मधुम् were श्लथि which was capable of exciting the blanchishments
 of agreeable gestures सुरभि which excelled the tokula in most scents
 स्मरसख the ally of Love रसखण्डनवर्जितम् which was destitute of any
 tendency to break off affectionate sentiment All these adjectives
 refer to मधुम् ।

37s. श्लथदीर्घिका Tanks in houses विकसितामरणा with lotuses full
 blown मद् with aquatic birds fond of water uttering sweet noise in their
 hilarity शूशुभिरे appeared handsome किप इव like womenः कितवाः परानना

विकचनामरसा गृह्णतीर्षिकाः
 मदकलोदकलानविहङ्गमाः ॥ ३७ ॥
 उपययौ तनुर्ता मधुखण्डिता
 क्षिमकरोदयपाण्डुमुखच्छवि ।
 सदृशमिष्टसमागमनिर्वृतिं
 वनितयानितया रजनीवधूः ॥ ३८ ॥
 ऊतङ्गताशनदीप्ति कनत्रिय.
 प्रतिनिधि. कनकाभरणस्य यत् ।
 युवतय. कुसुमं दधुराक्षित
 तदन्के दलकेसरपेशलम् ॥ ४० ॥

*with faces the more beautiful by their smiles उदरिचितमेवंता with scathe
 chains loose an l jangling शङ्खधरे from ह्रम ।*

38st रजनीवधू The night lady (i. e. night itself figured as a lady)
 उपययौ मनुता fell into thinness मधुखण्डिता being cut (short) by the Spring
 Night's length to be shorter in Spring after the vernal equinox क्षिमकरोदय
 the lustre of its face (l' evening) becoming pale by the rise of the moon
 वनितया मनुता like a female एह that has not obtained the pleasure of
 meeting her wished-for object वनितया चम् रजनी Instrumental sing form
 of ह्रम part part of एह to go, obtain एति चम् ।

40st यत् इदम् That finer, the Kankara उत shining like fire
 blaring with sacrificial oblations of butter &c वनितया which was a
 substitute for earrings of the latest goldless युवतय मत् इह young women
 were the वरिण presented by lovers चम्बरे in their hair दलकेसरपेशलम्
 in the latter part's and filaments

अलिभिरञ्जनविन्दुमनोहर'
 कुसुमपङ्क्तिनिपातिभिरङ्कित ।
 न खलु शोभयति स्म वनस्थलीं
 न तिलकस्तिलकः प्रमदाभिव ॥ ४१ ॥
 अमदयन्मधुगन्धसनाथया
 किसलयधरसङ्गतया मनः ।
 कुसुमसम्भृतया नवमञ्जिका
 स्मितरुचा तस्चारुविलासिनी ॥ ४२ ॥
 अरुणरागनिपेधिभिरंशुकैः
 अवणलब्धपदैश्च यवाङ्कुरैः ।

41st न खलु *Indeed it is not* तिलक *न शोभयति स्म वनस्थलीम्* *that the*
the tree did not decorate the forest site अङ्कित marked as it was अलिभि
by black bees अञ्जनविन्दुमनोहरै charming like dots of collyrium कुसुम
dropping on some of flowers तिलक as the ornamental painted dot
decks a female

42st नवमञ्जिका *The creeper nava-mallika तस्चारुविलासिनी the hand*
some consort of the tree अमदयन् मन charmed the minds of spectators
अमदरुचा by its smiling beauty मधुगन्धसनाथया with the perfume of honey
predominant किसलयधर joined with fresh red spots as its lower lip
कुसुमसम्भृतया set forth by its flowers All these adjectives refer to
"smiling beauty"

43st अरुणरागनिपेधिभि *By garments reponcing (a e vyng with)*
re redness Aruna himself अणु by germs of barley having got a footing
on the ear (a e by ear ornaments of barley germs) यवाङ्कुरैश्च by the

परमृतावित्तैश्च विलासिन
 स्मरवलैरवलैकरमा कृता ॥ ४३ ॥
 उपचितावयथा शुचिभि कणै
 अलिकदम्बकयेगमुपेयुपो ।
 सदृशकान्तिरलक्ष्यत मञ्जरो
 तिलकजालकजालकमौक्तिकै ॥ ४४ ॥
 ध्वजपटं मदनस्य धनुर्भृत
 क्वविकरं मुखचूर्णमृतुश्रिय ।
 कुसुमकेसररेणुमनिघ्रजा
 सपवनेापवनेात्थितमन्वयु ॥ ४५ ॥

43rd. *par* of *kol* *lit* *in* *अवयवे* by these forces of Love *विलासिन* *loose*
persons *अवयवैकरमा* *हता* *were* *made* *subject* *to* *the* *cause* *or* *mode* *of* *love*
for *females* *निघ्रिभि* *from* *विष* *भेषति* *अपैद्योन्* *अपयोन्* *भिवेच* *हेतुर्जन*
परिचरति । *विरजे* *from* *रौति* *रवीति* *अरापीन्* *वराव* *परिचरति* ।

44th. *तिलकजाला* *मञ्जरो* *Clusters* *of* *Tula* *flowers* *उपचितावयथा* *full*
grown *in* *their* *parts* *दुर्षिभि* *वये* *by* *means* *of* *their* *ich* *is* *pollen* *अलिक*
दम्बकदण्डम् *having* *got* *connected* *with* *assemblies* *of* *black* *lens* *अलक्ष्यत*
appeared *सदृशकान्ति* *equal* *in* *beauty* *अलक्ष्य* *with* *pearls* *in* *the* *hair*
decoro *mode* *of* *lulus* .

45th. *अलिकदम्ब* *Swarms* *of* *black* *lens* *अवयु* *followed* *after* *अव* *दा*
३७६ *lit* *or* *lang* *कुसुमकचरदेषु* *the* *pollen* *of* *filaments* *of* *flowers* *अपवने*
अवयव *अवयव* *रो* *ml* *(* *e* *being* *up)* *sewa* *garden* *with* *ornate* *blow*
अवयव *in* *very* *fog* *of* *the* *archer* *Love* *अविवर* *the* *ornamental* *face*
peculiar *of* *the* *human* *goddess* .

अनुभवन नवदोलमृदुत्वस्रवं
 पटुरपि प्रियकण्ठजिघृक्षया ।
 अनयदासनरञ्जुपरिग्रहे
 भुजलतां जडतामबलाजनः ॥ ४६ ॥
 त्यजत मानमलं वत विग्रहैः
 न पुनरैति गतं चतुरं वय ।
 परमृताभिरित्थिव निवेदिते
 स्मरन्ते रमन्ते स्म बधूजन ॥ ४७ ॥
 अथ यथासुखमार्त्तवमुत्सवं
 समनुभूय विलासयतीसख ।

46a अनुभवन् The women अनुभवन् enjoying the fresh swing of the Spring festival पटुरपि though able and strong प्रियकण्ठजिघृक्षया yet through their desire of holding (i. e. putting their arms round) the necks of their lovers आसनरञ्जुपरिग्रहे is holding the ropes of their seats in the swings अनुभवन् भुजलतां जडता brought slackness on their arms

47a. त्यजत मां "Gave up sensitiveness" अर्थं वत विग्रहै "Oh away with strifes" न पुन रैति चतुर वय "the fit age (youth) for enjoyment will not return" इति परस्वतामि the purpose of Love being thus addressed by Kōhila रमन्ते च wives took to enjoyments. रम see vii 95

48a अथ न मरुपति Then the king मधुमन् whose appearance was that of Vishnu the Spring and Kamodena मधुमन् — मय मरुति the ally of the demon called Madhu : o Vishnu यथासुखं Jaga g accord 7 in his pleasure enjoyed the festival of the season विलासयतीसख is comp.

नरपतिश्चकमे मृगयारतिं
 स मधुमन्मधुमन्मयसन्निभ ॥ ४८ ॥
 परिचयं चललच्छनिपातने
 भयरूपोश्च तदिङ्गितबोधनम् ।
 श्रमजयात् प्रगुणाञ्च करोत्यंसौ
 तनुमनोऽनुमत सचिवैर्ययौ । ४९ ॥
 मृगवनोपगमत्तमवेपभृत्
 विपुलकण्ठनिपत्तशरासन ।
 गगनमश्वखुरोद्धतरेणुभिः
 नृसविता स वितानमिवाकरोत् ॥ ५० ॥

with his querns चकमे मृगयारतिं desired the enjoyment of hunting चकमे
from काम कामरते चचकमत ।

49st सचौ करोति परिचय इ (hunting) makes one conversant चल
 लच्छनिपातने with the fall of moving objects of aim भयरूपोश्च imparts an
 understanding of their signs of fear and rage श्रमजयात् प्रगुणा च तनु and
 by conquest over fatigue makes the body endowed with agility and other
 virtues चत Therefore he set out with the encouraging consent of
 his ministers

50st स नृसविता That sun-like man—i. e. that eminent person the
 king शरा wearing a dress fitted for getting at the deer and jungle विपुल
 with the bow by his broad neck शरमम् चकरोत् turned the sky चच
 by means of the dust raised by his horse's hoofs वितानम् इव into a trifle
 or a nothing as it were The sky was quite obscured by the dust

शयितमौलिरसौ वनमानया
 तत्पलाशसवर्णतनुच्छटः ।
 तुरगवद्गनचञ्चलकुण्डलः
 विरूचे रूचेष्टितभूमिषु ॥ ५१ ॥
 तनुलताविनिवेशितविग्रहाः
 भ्रमरसंक्रमितेक्षणावृत्तयः ।
 दृष्टशूरध्वनि तं वनदेवताः
 सुनयनं नयनन्दितकोशनम् ॥ ५२ ॥
 श्वगणिवागुरिकैः प्रयमास्थितं
 व्यपगमानलदस्यु विवेश सः ।
 स्थिरतुरङ्गमभूमि निपानवत्
 मृगवयोगवयोपचितं वनम् ॥ ५३ ॥

51st शयी He, the king, पचित with his hair braided with syloas
 wreaths तद् having the coat of armour on his body of the same colour
 as leaves of trees तुरग his earrings waving with the gallop of his horses
 विरूचे appeared resplendent रूचे on the sites frequented by deer रूचे
 तीक्ष्ण शययत् शतोच्छिद रूचे तीक्ष्णते ।

52nd वनदेवता The forest-gods तनुलता with bodies entered into
 their creepers भ्रमर with these functions of sight inhering in black bees
 दृष्टम् observed त सुनयनं that handsome eyed king, the joy of Kosala
 because of his righteous rule श्वगणि in the way

53rd स विवेश वन He entered the forest श्वगणि first occupied by
 keepers of dogs and hunters with nets व्यपगमानलदस्यु cleared of fire and

नरपतिश्चकमे मृगयारतिं
 स मधुमन्मधुमन्मथसन्निभः ॥ ४८ ॥
 परिचयं चललक्षनिपातने
 भयरूपेषु तद्विद्वितबोधनम् ।
 श्रमजयात् प्रगुणाञ्च करोत्वंसौ
 तनुमतेऽनुमतः सचिवैर्ययौ ॥ ४९ ॥
 मृगवनेऽपगमत्तमवेपभृत्
 विपुलकण्ठनिपत्तशरासन ।
 गगनमथखुरोद्धतरेणुभि
 नृसविता स वितानमिवाकरोत् ॥ ५० ॥

with his queens चकमे मृगयारतिं *desired the enjoyment of hunting* चकमे
from him कामयते चकमेत ।

49st *अथौ करोति परिचयं* It (hunting) *makes one conversant* अथ
सन्निपातने with the fall of moving objects of aim भयरूपेषु imparts an
understanding of their signs of fear and rage श्रमजयात् प्रगुणा च तनु and
by conquest over fatigue makes the body endowed with agility and other
virtues. अतः Therefore he set out with the encouraging consent of
 his ministers

50st *नृसविता* That sun-like man—i. e. that eminent person the
 king अतः wearing a dress fitted for getting at the deer and jungle
 विपुल with the bow by his broad neck उन्नतम् अकरोत् turned the sky अथ
 by means of the dust raised by his hoofs वितानम् इव into a trifle
 or a nothing as it were The sky was quite obscured by the dust

ग्यामीचकार वनमाकुलदृष्टिपातैः
 वानेरितोत्पलदलप्रकरैरिवार्द्रैः ॥ ५६ ॥
 लक्ष्योक्तस्य हरिणस्य हरिप्रभावः
 प्रेक्ष्य स्थितां सहचरो व्यवधाय देहम् ।
 आकर्णक्यपि कामितया स धन्वी
 बाणं कृपामृदुमनाः प्रतिसञ्जहार ॥ ५७ ॥
 तस्यापरेष्वपि श्वगेषु शरान् मुमुक्षु
 कर्णान्तमेत्य विभिदे निविडोऽपि मुष्टिः ।

चासातिमात्रचटुलैः स्मरतः सुनेत्रैः
 प्रौढप्रियानयनविभ्रमचेष्टितानि ॥ ५८ ॥
 उत्तस्युप. सपदि पल्लजपङ्कमध्यात्
 मुस्ताप्ररोहकवलावयवानुकीर्णम् ।
 जग्राह स द्रुतवराहकुलस्य मार्गं
 सुव्यक्तमार्द्रपदपङ्क्तिभिरायताभिः ॥ ५९ ॥
 तं वाहनादवनतोत्तरकायमीपत्
 विधन्तमुद्धृतसटाः प्रतिहन्तुमीषु ।
 नात्मानमस्य विविदुः सहसा वराहाः
 वृक्षेषु विह्वलिषुभिर्जधनाश्रयेषु ॥ ६० ॥

चटुलैः सुनेत्रैः by observing the handsome eyes of the deer becoming
 excessively rolling through fear प्रौढ the blandishments of the glancing
 eyes of his skilled wives.

59st स जग्राह मार्गं He took to the way मुस्ता strewn with masti-
 cated portions of germs of fragrant grass सुव्यक्तम् clearly indicated by
 teal lines of broad foot prints द्रुत of a running herd of boars or
 buffaloes उत्तस्युप सपदि instantly getting out पल्लज from the midst of
 of the mire of ponds सुपङ्क्त from वि अन्ज अनति आशीन् आनञ्ज अङ्घ्रिभानि
 अङ्घ्रिभानि ।

60st उद्धृतसटा With bristles erect they wished to attack स him
 piercing them with the forepart of his body a little inclined from the
 horse भाग्याम वराहा विविदुः nor did the boars know or perceive themselves
 अद्य दृषुभि सहसा दृश्य विह्व to have been at once transfixed by his arrows
 to the trees वाहनाश्रयेषु on which their loins were resting

तेनाभिघातरभसस्य विद्युद्य पत्रो
 वन्द्यस्य नेत्रविवरे मद्दिपस्य मुक्तः ।
 निर्भिद्य विग्रहमशोषितलिङ्गपुङ्ख
 तं पातयाम्प्रथममास पपात पश्चात् ॥ ६१ ॥
 प्रायो विपाणपरिमोक्षलघूत्तमाङ्गान्
 खङ्गाद्यकार नृपतिर्निशितैः क्षुरप्रैः ।
 शृङ्गं स दृष्टविनयाधिकृतः परेषाम्
 अत्यच्छित्तं न ममृषे न तु दीर्घमायु ॥ ६२ ॥
 व्याघ्रानभोरभिमुखोत्पतितान् गुहाभ्यः
 फुल्लासनाग्रघिटपानिव वायुरूगणान् ।

61st नेत्र पत्रो विद्युद्य By him an arrow having been drawn मुक्तः was discharged नेत्रविवरे into the cavity of the eye अमिघातरभसस्य वन्द्यस्य मद्दिपस्य of a wild buffalo eager to attack him अशोषितलिङ्गपुङ्ख That arrow, its feather untinged with blood निर्भिद्य विग्रहं having torn through the animal's body न पातयाम् प्रथमम् आद्यं first throw it down पपात पश्चात् then afterwards dropped itself निर्भिद्य from भिद् see V 53 लिङ्ग लिप्यति मे अलिपन् अलिङ्गिनिष लिङ्गिणे क्षेप्यति ते ।

62nd भवति The king निर्भिद्यै क्षुरप्रैः by means of sharp arrows अकार खड्गान् made the unicorns प्रायोविपाण very much lighter in the head by the removal of their horns स दृष्टविनयाधिकृतः he, the king, was engaged in hunting the haughty ननु but it is not न ममृषे that he could not bear चरेषां शृङ्गम् अत्यच्छित्तं the high horns or greatness of his enemies दीर्घमायु or their long life ममृषे मर्येति ते भवति ते अमृषन् अमर्यन् अमर्यन्ट ममृषे ममृषे मर्येति ते ।

त्रासातिमात्रचटुत्तै स्मरतः सुनेत्रैः
 प्रौढप्रियानयनविभ्रमचेष्टितानि ॥ ५८ ॥
 उत्तस्थुष सपदि पल्ललपङ्कमध्यात्
 मुस्ताप्ररोहकवलावयवानुकीर्णम् ।
 जग्राह स द्रुतवराहकुलस्य मार्गं
 सुव्यक्तमार्द्रपदपङ्क्तिभिरायताभिः ॥ ५९ ॥
 तं वाहनादवनतोत्तरकायमीपत्
 विध्यन्तमुद्धृतसटा प्रतिचन्तुमीपु ।
 नात्मानमस्य विविदुः सहसा वराहा
 वृक्षेषु विह्वमिषुभिर्जधनाश्रयेषु ॥ ६० ॥

चटुत्तै सुनेत्रै by observing the handsome eyes of the deer becoming
 excessively rolling through fear प्रौढ the blandishments of the glancing
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59sl स जग्राह मार्गं He took to the way मुस्ता strewn with masti-
 cated portions of germs of fragrant grass सुव्यक्तम् clearly indicated by
 wet lines of broad foot prints द्रुत of a running herd of boars or
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 of the mire of ponds सुव्यक्त from वि चन्तु चन्ति चान्ति चान्ति चान्ति
 चान्ति ।

60sl उद्धृतसटा With bristles erect they wished to attack स him
 piercing them with the forepart of his body a little inclined from the
 horse मात्रान वराहा विविदुः nor did the boars know or perceive themselves
 चक्षु रघुभिः सहसा एव च विदुः to have been at once transfixed by his arrows
 to the trees जघनाश्रयेषु on which their loins were resting

तेनाभिघातरभसस्य विक्रय्य पत्नी
 वन्यस्य नेत्रविदरे महिपस्य मुक्तः ।
 निर्भिद्य विग्रहमगोषितलिप्तपुङ्खः
 तं पातयाम्रथममास पपान पथात् ॥ ६१ ॥
 प्रायो विघ्राणपरिमोक्षलघूत्तमाङ्गान्
 खङ्गाश्चकार नृपतिर्निगितैः क्षुरप्रैः ।
 शृङ्गं स दत्तविनयाधिकृतः परेषाम्
 अत्यञ्जितं न ममृषे न तु दीर्घमायुः ॥ ६२ ॥
 व्याघ्रानभोरभिसुडोत्पतितान् गुहाभ्य-
 फुल्लामनाग्रविटपानिव वायुरूग्णान् ।

61st तेन पत्नी विक्रय्य By him an arrow having been drawn सह was
 discharged नेत्रविदरे into the cavity of the eye अभिघातरभसस्य वन्यस्य महिपस्य
 of a wild buffalo eager to attack him शरीरिणालिप्तपुङ्खः That arrow, its
 feather untinged with blood निर्भिद्य विग्रहं having torn through the animal's
 body न पातयाम् प्रथमम् आस first threw it down पपान पथात् then afterwards
 dropp'd itself निर्भिद्य from मद् see V 35 लिप्त लिप्सति ते अलिप्त अलिप्त
 लिप्त लिप्सति ते ।

62nd नृपति The king निगितैः क्षुरप्रैः by means of sharp arrows चकार
 खङ्गान् made the unicorn प्रायोविघ्राण very much lighter in the head by
 the removal of their horns स दत्तविनयाधिकृतः he, the king, was engaged in
 humbling the haughty ननु but it is not न ममृषे that he could not bear
 परेषां शृङ्गम् अत्यञ्जितं the high horns or greatness of his enemies दीर्घमायु
 or their long life ममृषे ममृषति न ममृषति ने अमृषन् अमृषीत् अमृषिष्ट ममृषे ममृषे
 ममृषति ने ।

शिञ्जाविशेषलघुक्षस्तया निमेषात्
 त्वण्णोचकार शरपूरितवक्त्ररन्धान् ॥ ६३ ॥
 निर्घातोद्यैः कुञ्जलोनान् जिघांसुः
 ज्यानिर्घोषैः क्षोभयामास सिञ्चान् ।
 नूनं तेषामभ्यक्षयापरोऽभूत्
 वीर्योद्यै राजशब्दे मृगेषु ॥ ६४ ॥
 तान् हत्वा गजकुलवद्धतीप्रयैरान्
 काकुत्स्थः कुटिन्नखाग्रलघुमुक्तान् ।

63rd श्री The fearless king शिञ्जाविशेष by manual agility derived from long practice निमेषात् तूणोचकार turned in a moment into quivers with cavities of their mouths full of arrows आघ्रान् अभिसुखोत्सहितान् शुचाम् the tigers rushing against him out of caves. In a moment he filled them with arrows entering their bodies through their mouths पुञ्जाधनाय and remaining there like flowering tops of branches of the "Asian" tree broken down by the wind वग्णान् past pass. part. from वज वजति श्रीभीम् रोध्यति श्रीज ।

64th जिघांसु Desirous of killing कुञ्जलोनान् सिञ्चान् the lions lying in their arbor lairs क्षोभयामास excited them निर्घातोद्यै ज्यानिर्घोषैः by means of twangs of the bow-string sounding like terrific crashes in the air नूनम् अभ्यन्यापरोऽभूत् doubtless he was jealous तेषा वीर्योद्यै of their title of king among the deer in consequence of their excessive vigor and strength क्षोभयामास causal of अभ्य दुभ्यति दृष्ट्यति श्रीभमे वदुभ्यन् वदभीन् वदंभिष्ट वुधीम वदुभे श्रीभिष्यति ते ।

65th तान् हत्वा तान्पै Having killed them with 115 arrows गजकुल , instinctively boun to fierce rarity against the elephant tribe वृद्धा with elephant pearls sticking to the hooked tips of their claws वाङ्मूला आघ्रावम्

आत्मानं रणक्षतकर्माणां गजानाम्
 आनृण्यं गतमिव मार्गणरसेंस्तु ॥ ६५ ॥
 चमरान् परितः प्रवर्तिताद्यः
 क्वचिदाकर्णविद्युद्युक्तवर्षा ।
 नृपतीनिव तान् वियोज्य सद्यः
 सितबालव्यजमैर्जगाम शान्तिम् ॥ ६६ ॥
 अपि तुरगसमीपादुत्पतन्तं मयूरं
 न स रुचिरकलाप वाणलक्ष्योचकार ।
 सपदि गतमनस्कश्चिदमान्यानुकोष्ण-
 रतिविगलितवन्धे केशपाशे प्रियायाः ॥ ६७ ॥
 तस्य कर्कशविद्यारसम्भवं
 खेदमाननविनयजालकम् ।

आनृण्यं नृपतिन आनृत the descendant of Kakutsha considered himself
 freed from debt as it was रणक्षतकर्माणां गजानां is his elephants proved
 serviceable in war

66st क्वचित् चमरान् परितः प्रवर्तिताद्यः Having once spurred his horse
 toward the chariot etc आकर्णं showering arrows drawn to the ear तान्
 वियोज्य having ryled them नृपतीन् etc as he was wont to do to kings चित्त
 of their white hair showers सद्यः शान्तिं अगाम immediately desisted

67st न स वाणलक्ष्योचकार He did not aim his arrow मयूरं against the
 peacock अपि तुरगं though flying away near his horse रुचिरकलापम् having
 a splendid tail सपदि गतमनस्कं having immediately reflected केशपाशे चित्त.
 मात्यानुकीर्णे on the hair of his precious net with variegated flower wreaths

आचचाम सतुपारशीकरः
 भिन्नपल्लवपुटो वनानिलः ॥ ६८ ॥
 इति विस्मृतान्यकरणोयमात्मनः
 सचिवावलम्बितधुरं धराधिपम् ।
 परिवृद्धरागमनुबन्धसेवया
 मृगया जहार चतुरेव कामिनी ॥ ६९ ॥
 स ललितकुसुमप्रवालशय्यां
 ज्वलितमहौपधिदोपिकासनाथाम् ।
 नरपतिरतिवाहयाम्बभूव
 क्वचिदसमेतपरिच्छदस्त्रियामाम् ॥ ७० ॥

68sl. वनानिल *The syrian breeze* भिन्नपल्लवपुट *by which the leaf folds of twigs were opened* सतुपार *charged with drops of dew* आचचाम *took away* स्वेद *the perspiration which was adhering to his face in a large quantity* तस्य कर्कश *the produce of his hard sporting exercise* अम चमति *अचमीत् चचाम चमिष्यति* ।

69sl. मृगया *Hunting* चतुरा *इव* कामिनी *like an astute female* इति *जहार* *thus seized* धराधिपम् *the king* परिवृद्धरागम् *अनुबन्धसेवया* *whose attachment had increased by constant services* विस्मृतान्य *forgetful of all other duties* सचिवावलम्बितधुर *whose burden of government had been undertaken by his ministers*

70sl. स नरपति *He the king* अतिवाहयाम्बभूव *वियामाम्* *passed the night* ललित *in which his bed was of sweet flowers and leaves* ललित *in which his chief light was that of luminous great drugs* क्वचिदसमेत *at times without any retinue or guard*

उपसि स गजयूथकर्णतालैः
 पटुपटहृध्वनिभिर्विनीतनिद्रः ।
 अरमत मधुराणि तत्र शृण्वन्
 विहगविक्रुजितवन्दिमङ्गलानि ॥ ७१ ॥
 अथ जातु सरोर्गृहीतवर्मा
 विपिने पार्श्वचरैरलक्ष्यमाणः ।
 यमफेनमुचा तपस्विगाढां
 तमसां प्राप नदीं तुरङ्गमेण ॥ ७२ ॥
 कुम्भपूरणभवः पटुरुच्चैः
 उच्चचार निनदोऽम्भसि तस्या ।

71st उपसि At dawn स विनीतनिद्र he roused from sleep, गज by the
 lappings of the ears of an elephant herd पटुपटहृध्वनिभिः sounding like
 roodly drums अरमत तत्र शृण्वन् enjoyed hearing there मधुराणि विहग the
 sweet notes of birds representing the auspicious panegyrics of bards
 अरमत Impf or Lang of रम for other parts see VI 64

72nd अथ जातु Then casually सरो र्गृहीतवर्मा taking to the way of
 a deer विपिने in the forest unobserved by his side riders तमसां प्राप नदीं
 he got to the river Tamasa तपस्विगाढां resorted to by ascetics यमफेनमुचा
 तुरङ्गमेण with his horse foaming through fatigue

73rd तस्या अम्भसि In the waters of that river Tamasa पटु उच्चैः
 निनद a deep agreeable sound कुम्भपूरणभव occasional by the filling of a
 water pot उच्चचार तत्र was there uttered This is after Mallinatha but
 Steuzler connects तत्र with the following sentence "Ibi ille &c" स द्विद
 उदितगद्गो he, suspecting it to be an elephant's roar विससर्ज discharged

तत्र स हिरदवृंहितशङ्को
 शब्दपातिनमिषुं विससर्ज ॥ ७३ ॥
 नृपतेः प्रतिपिद्धमेव तत्
 कृतवान् पङ्क्तिरथो विलङ्घ्य यत् ।
 अपथे पदमर्पयन्ति हि
 श्रुतवन्तोऽपि रजोनिमीलिता ॥ ७४ ॥
 हा तातेति क्रन्दितमाकर्ण्य विपक्षः
 तस्यान्विव्यन् घेतसगुढं प्रभवं सः ।
 शल्यप्रोतं प्रेक्ष्य सकुम्भं मुनिपुत्रं
 तापादन्तःशल्य इवासीत् चित्तिपोऽपि ॥ ७५ ॥

शब्दपातिनम् इषुं an arrow that drops with the sound हृत्तं from हृत्
 हृत्तं शब्दोच्चीत् वृत्तं हृत् हृत्तं ।

74sl पङ्क्तिरथ विलङ्घ्य यत् कृतवान् What Dasaratha did transgressing
 rule [पङ्क्ति signifies a Vedic metre of which each foot has ten syllables—
 it also means "ten"] तत् नृपतेः that was itself forbidden to a king ; e
 killing an elephant except in battle श्रुतवन्तोऽपि हि for even persons
 learned in the Vedas रजोनिमीलिता beclouded by passion अपथे take a
 step on the wrong path . *

75sl आकर्ण्य Having heard हा ताते इति क्रन्दित उ crying "O Father"
 विपक्ष being saddened तस्य अन्विव्यन् and seeking its cause concealed by
 a thicket of reeds शल्य and finding the son of a Pushi stitched with an
 arrow and a water pot by him स चित्तिपोऽपि the king also तापात् from
 regret became like one with an arrow in his heart. प्रोत past part १७३९
 of प्रोते श्यतिने अवासीत् अवाच्य शरी उवाच इवे कश्च अथे वाद्यति ते । *

तेनावतीर्य तुरगात् प्रथितान्वयेन
 पृथान्वयः स जलकुम्भनिपणदेहः ।
 तस्मैद्विजेतरत्पस्त्रिस्तुतं स्वलङ्घि-
 आत्मानमक्षरपदैः कथयाम्बभूव ॥ ७६ ॥
 तच्चोदितश्च तमनुद्धतशल्यमेव
 पित्रोः सक्राशमवसन्नदृशोर्निनाय ।
 ताभ्यां तथागतमुपेत्य तमेकपुत्रम्
 अजागत स्वचरितं नृपतिः प्रशंस ॥ ७७ ॥
 तौ दम्पती वज्र विलप्य शिशोः प्रहर्त्वा
 शल्यं निखातमुद्धारयतामुरस्त ।

76a। तत्र चरतीर्य By him of a celebrated race alighting from his horse पृथान्वय he (the Rishi's son) being asked about his race, his body reclining against the water pot तस्मै आत्मानं कथयाम्बभूव he declared himself to him (the king) स्वलङ्घि अक्षरपदैः with faltering vocables द्विजेतरत्पस्त्रिस्तुतं to be the son of a devotee, other than of a twice-born class He wished to remove from the king's mind the terrifying idea of having committed Brahmicide and described himself (as the Ramayana gives in detail) as a Kayastha, the son of a Vaisya father by a Sudra mother निपणः from नि पण् see v। 53 स्वलङ्घि स्वलङ्घि अक्षरान्लोत्पन्नास्त पत्रालियति ।

77a। तच्चोदितश्च And being asked by him (the wounded boy) तम् the king brought him as he was, the arrow unextracted from his body, near his parents, both with sight destroyed, 1 e both blind ताभ्यां and to them the king related what he had done in ignorance to their only son who was as state 1 above concealed by a thicket of reeds. प्रारम्भ—प्रथति अक्षरान् शशय मपिपति ।

सोऽभूत् परासुरस्य भूमिपतिं शशाप
 हस्तापितैर्नयनवारिभिरेव वृद्धः ॥ ७८ ॥
 दिष्टान्तमाप्स्यति भवानपि पुत्रशोकात्
 अन्त्ये वयस्यहमिवेति तमुक्तायन्तम् ।
 आक्रान्तपूर्वमिव गुक्तविषं भुजङ्गं
 प्रोवाच कीश्वरपतिः प्रथमापराहः ॥ ७९ ॥
 शापोऽप्यदृष्टनयाननपद्मशोभे
 सानुयहो भगवता मयि पातितोऽयम् ।
 कृष्यां दृष्टन्नपि खलु क्षितिमिन्धनेदः
 वोजप्ररोहजननीं ज्वलनं करोति ॥ ८० ॥

78st सो दस्यतो वृष्ट विष्णयः Those two, husband and wife having
 greatly lamented their son, शशो रघुवाः 78st the penetrated arrow
 extracted from his chest by the smiter of their infant boy सोऽभूत् परासु
 He the boy, expired अथ वृष्ट भूमिपतिः वृष्टः Then the old man cursed
 the king हस्तापितैः having performed the necessary preliminary by
 means of the very waters from his eyes held in his hands निष्पन्नं नयनैः
 अशोभोत् अशोभोत् अश्विनैः अश्विनैः अश्विनैः अश्विनैः अश्विनैः अश्विनैः
 अश्विनैः अश्विनैः अश्विनैः अश्विनैः अश्विनैः अश्विनैः

79st दिष्टान्तमाप्स्यति Thus ' You shall also come to you & evil from
 paternal grief सोऽभूत् अश्विनैः अश्विनैः अश्विनैः अश्विनैः अश्विनैः
 इति तम् उक्तायन्तम् to him thus speaking अश्विनैः अश्विनैः
 त्वं प्रोवाच कीश्वरपतिः the king of Kussia who had
 first of all said thus 79st

80st मयि अदृष्ट On me who has not seen the beauty of a woman like
 त्वं अश्विनैः अश्विनैः अश्विनैः अश्विनैः अश्विनैः अश्विनैः
 your eternal self-connected with a grace or blessing; अश्विनैः अश्विनैः

इत्यङ्गतेः गतघृणः किमयं विधत्तां
 बध्यस्तुवेत्यभिहितो वसुधाधिपेन ।
 एषान् ऊताशनवतः स मुनिर्ययाचे . .
 पुत्रं परासुमनुगन्तुमनाः सदाः ॥ ८१ ॥ ५
 प्राप्तानुगः सपदि शासनमस्य राजा
 सम्याद्य पातकविलुप्तधृतिर्निवृत्तः ।
 अन्तर्निविष्टपदमात्मविनाशहेतुं
 शपं दधञ्ज्वलनमौर्वमिवाम्बुराशिः ॥ ८२ ॥

(ति श्रोत्रघुवंशे महाकाव्ये कालिदासकृतौ
 मृगयावर्णनो नाम नवमः सर्गः ।

inflamed by fuel तथा though indeed burning arable land बीजप्ररोह
 makes it the producer of germs from seed रघु २०० वृ ५०

81st इस गते That having happened स मुनिं Uta Muni, the father
 of the dead child अभिहित वसुधाधिपेन having been addressed by the
 king वसुधा thus "what should this unfeeling person (meaning himself)
 worthy of death at thy hands now do?" ययाचे the Muni asked for एषान्
 fuel with fire पुत्रं being desirous of following his dead son with his wife

82nd राजा प्राप्तानुगः The king who was unattended all this time now
 having got his followers सपदि सम्याद्य having immediately accomplished
 शासनमस्य his the Muni's commands निवृत्तः returned from the forest
 पातकः his fortitude being destroyed by the sin he had committed यन्
 शपं holding the malediction आत्मविनाशहेतुं the cause of his own future
 perdition अन्तर्निविष्टपदः having obtained a footing within himself अलनम्
 like the ocean holding the submarine fire

EXPLANATION OF CERTAIN GRAMMATICAL TERMS



ENGLISH	PANINI	MUGDHABODHA.
Present tense	सृट्	सो
Imperfect or 1st Preterite	लृट्	षी
Perfect or 2 Preterite	सिृट्	डी
Aorist or 3 Preterite	सृट्	टी
Potential	लिट्	षी
Imperative	लोट्	गी
Benedictive	आग्रीर्षिट्	धी
1st Future	सृट्	डी
2d Future	लृट्	षी
Conditional	लृङ्	षी
Causal	विजना	अग्न
Desiderative	सनन्	समन्
Frequentative	यङ्	यङ्
Common form	परस्मैपदि	परस्मैपदि
Proper form	आत्मनेपदि	आत्मनेपदि
Present participle	शङ् शानच्	शङ् शान
Perfect participle	कृत् कानच्	कृत् कान
Future participle	कृत् कानच् with क्	कृत् कान
Future passive participle	तय अनोप यद्	तय अनोप य
Past passive participle	त्	त्
Indeclinable participle	ज्ञा	ज्ञाच्
Infinitive mood	तुमुन्	तुमुन्
Reduplication	द्वित्	द्वित्
Augment	अङ्गाद्यम्	अङ्गाद्यम्
1st Conjugation	भादि	भादि
2d do	बदादि	बदादि
3d do	जुहोत्यादि	कादि
4th do	दिवादि	दिवादि
5th do	भादि	भादि
6th do	तुदादि	तुदादि
7th do	इधादि	इधादि
8th do	मनादि	मनादि
9th do	म्यादि	म्यादि
Impersonal voice	भाक् वाच	भाक् वाच

ERRATA

N B—There have been breakages of lower and upper vowel types such as *as* &c., in several instances, which, however, probably have not extended to the whole edition

Page	Line	For	Read
75	12	धाष्यते	धाष्यते
"	21	their	his
76	5	सेनमदुमराय	सेनमदुमराय
"	15	दय	दय
78	25	cleared	manifest
81	17	paddy	toddy
82	4	ससस	ससस
85	25	if	It
89	7	दजयय	दजयय
"	22	Ditto	Ditto
103	Read the first two lines of the Notes in this page thus " or three days <i>सौष्ट</i> you are fit to <i>forbear</i> , <i>inf</i> <i>पद</i> । <i>सर्वे</i> O thou worthy of honor! Patiently wait for two or three days <i>दासन्</i> <i>यने</i> while "		
108	14	goodness	goddess
110	Last line	his stable	of his stable
119	10	धर्जयती	धर्जयती
138	Last line	अपित	अपित
145	18	on	are
147	18	बाभसेष	बाभसेके
148	15	सवराजा	सवराजा
154	25	loosened	loosened
163	23	सससकादा	सससकादा
175	the Sonne receives the overflowed the overflowed Sonne &c		
176	Last line	solidified	thickened
177	2	प्रवृद्धजिनी	प्रवृद्धजिनी
195	12	उपास	उपास
201	19	are desirous	are not desirous
212	21	रोषति	रोषति
240	5	किमस्य	किमस्य
240	23	painting drawing	painting
"	4	किमस्यै	किमस्यै

PREFACE.

THE great poem, of the first five books of which an annotated edition is hereby presented to the public, was composed by Bhartrihari, son of Sriswami. The poem itself is celebrated in all parts of India under the name of Bhatti. The Commentator Jayamangala says, that the name of the poet was Bhatta. श्रीशान्ति-हनुः कवि भंडुनामा रामकथाश्रयणमहाकाव्यं चकार. But the other Commentator Bharata Mallika gives the name of Bhatti to the poem, and calls the author Bhartrihari. भर्तृहरि नाम कविः श्रीरामकथाश्रयं महाकाव्यं चकार ।

The Bhatti Kavya is a remarkable poem. The story connected with its composition was perhaps itself the creature of the high estimation in which the poem was universally held for the felicitous way in which it illustrated the formal rules of grammar. Not that it was written with the object of superseding the regular study of grammar, or compensating for the impossibility of that study in any accidental case, but that the author, under the inspiration of his muse, attempted a work which, while it answered all the expectations usually indulged in by readers of poetry, added, with great success, illustrations of grammatical rules, side by side with those of Alankāra. The illustrations scarcely leave untouched a single grammatical

sutra of any importance, and they are so skilfully arranged, as to be well calculated to compensate, so far as any work can compensate, for the formal study of the rules of grammar, if in any case such a study become impracticable. The two great Commentators Jayamangala and Bharata Mallika, one following the nomenclature of Panini, the other of Vopadeva, have exhibited the different sutras of those two grammarians as illustrated in this poem—and it may be safely asserted that there is hardly any important sutra which is not referred to in their commentaries.

In all classical languages, the great difficulty with juveniles in the study of grammar, consists in the management of verbs. In Sanskrit there are no less than ten classifications of verbs, each subject to as many variations again in respect of mood and tense.

These ten variations are by Panini called, *lat, vidhi-ling, lot, lang, lung, lit, lut, asir-ling, lrit, bring*. In the Mugdhabodha they are respectively called *ki, khi, gi, ghi, ti, thi, di, dhi, ti, thi*. *Lat, lang, lung, lit, lut*, and *lrit* stand for variations of time—the first indicating the present, the next three the past, and the last two the future. The other four stand for variations in mood—*ling (vidhi)* indicates the Potential, *lot* the Imperative, *asir-ling* the Benedictive, *bring* the Conditional.

The three past tenses have been thus distinguished in the following pages: *Lang* is called Imperfect, *Lung*, Aorist, and *Lit*, Perfect. The ten classifications are called after their respective leading roots:

thus I *Bhuadi*, from its leading root *bhu*, II *Adadi*, from *ad*, to eat, III *Huadi*, from *hu*, IV. *Divadi*, from *div*, V *Suadi*, from *su*, VI *Tuadi*, from *tud*; VII *Rudhadi*, from *rudh*, VIII *Tunadi*, from *tan*, IX *Kruadi*, from *kr*, X *Churadi*, from *chura*

These different classes are conjugated variously only in the Present and Imperfect tenses, and the Potential and Imperative moods. In the other moods and tenses, they are all alike subject to the same rules.

The first classification or *Bhuadi* may be considered as regular. It is subject to rules which are common to all. The others are governed by especial rules or provisions. The peculiar characteristic of the 2nd classification or *Adadi* is, that in the four distinctive tenses and moods, it wants the inherent vowel *a* between the root and the conjugational affix, as *ad + ti* = "atti", 3rd sing present, unlike *pat* which, belonging to the *Bhuadi* class, and by the general rule getting a vowel to inhere in *ta* becomes "patati" in 3rd sing present. The 3rd classification or *Huadi* reduplicates in the above tenses, as *hu + ti* "juhoti", 3rd sing present. The 4th classification or *Divadi* adds the semivowel of *i* to the root, as *nas + ti* = "nasyati". The 5th classification or *Suadi* inserts the syllable *nu* (which by a change technically called *guna* becomes *no* in the singulars of all the three persons,) as *su + ti* = "sunoti". The 6th classification or *Tuadi* differs from the 1st classification or *Bhuadi* only by excluding *guna*, as *tud + ti* = "tudati" instead of "todati". The 7th classification or *Rudhadi* inserts a *na* before

the last letter of the root, as *rudh + ti* = "runadhu" The 8th classification or *Tana ti* adds a *ti* to the root, subject to *guna* in the 1st person and the singulars of the 2nd and 3rd person in the Present, Imperfect, and the Imperative, as *tan + ti* = "tanoti" The 9th classification or *kriadi* adds a *na* to the root, as *kri + ti* = "kriṇati" The 10th classification or *Chwadi* takes the crucial form of conjugation, as *chura + ti* = "chorayati"

All these variations are so beautifully illustrated in the *Dhīti Kāvya* as almost to supersede the study of the sutras of grammar. The right use of the work, however, would be *not* to neglect the study of the technical rules, *but* rather to take courage in that study by the assistance of the examples, so rhythmically set forth in the verses of this remarkable poem.

We shall reproduce here a few instances of the felicitous way in which this is done. Take the first three distichs at the very beginning

अभुङ्क्षुषो विबुधसखः परन्तपः श्रुतान्वितो दशरथ इत्युदाहृत ।
 गुणैर्वर भुवनहिमच्छलेन य सनातन पितरमुपागमत्सख ।
 सोऽथैष्ट वेदास्त्रिदशानयष्ट पितृनताश्रीन् सममज्ज बभूव् ।
 अजेष्ट यद्वर्गमरक्ष नीतौ समूहघात न्यवधीदरौष ।
 वसूनि तोय घनवत अकारोत सहासनं गोत्रभिदाध्यवासीत ।
 न न्यम्बकादन्वमुपाश्रितासौ यथासि सर्वेषुभृतां निराश्रय् ॥

Here we have thirteen verbs of four different classes, 1st, 2nd, 4th and 6th strung together—most of which again have peculiar rules of conjugation, and

two others, which naturally take the *parasmai pada*, are placed in positions in which they require, and have therefore assumed, the *ātmane pada*. All the thirteen verbs here are in Lung, and the principal variations to which Lung is subject are all here. In अक्षीत् and वि-अक्षारोत् we have its most common form of terminating in *it*. In अक्षार्शित् and अक्षि अक्षाक्षीत् we have a peculiarity, which the *Lung* pretty frequently manifests, of terminating in *sit*. In अमृत् उप-अगमत् नि-आस्यत् we have the peculiar form which, like the 2nd Aorist in Greek, exhibits the root more clearly than either of the other two. These are exemplifications of the *Parasmai pada*. The *Atmane pada* is exhibited in अर्धेष्ट अर्धत् समंस्त अजेष्ट अरंस्त उप अक्षित्. Here again in two instances we have manifestations of two of the rules under which the *parasmai pada* changes to the *Atmane pada*.

The *Lung* may be compared with both the Aorists in Greek. Indeed, if the Sanscrit Grammarians had known the analogy of their language with Greek, they would probably have subdivided the *Lung* into two tenses—one like the 1st Aorist in Greek exhibiting the sibilant of the Future in the terminal syllable, as in अक्षार्शित्, the other, like the 2nd Aorist, manifesting the root more clearly, as in अमृत् अगमत् अक्षीत्. In Greek, most verbs admit only one of the Aorists, either the first or the second, a few only like *τίθημι* admitting both. Here the comparative analogy is most curious. In Sanscrit, too, while the Aorist terminations of most verbs would give no alternative,

but fix them to one only Aorist, the optional rule (*vibhāshā*) allows some verbs to luxuriate in both forms of the Aorist. Thus अतास्यन् and अटपन् would correspond to the two Aorist forms in Greek *ετυφα* and *ετυφον*. Even this peculiar analogy is here illustrated in the above three verbs, not probably with the intention of exhibiting any comparison with Greek, which we have no right to suppose the author to have been acquainted with, but to manifest all the important characteristics of *Lung*.

In the same way we find the *It* or Perfect curiously exemplified in III. 22 and V. 102.

विषक्तु भूमिपते मंहिष्यः केशान् लुलुषुः स्वपुंसि जघ्नुः ।

विभूषणान्मुमुक्षुः क्षमाया पेक्षु बभ्रु बंधयानि चैव ॥

In this one sloka we have six verbs, all in the 3rd person plural Perfect, one of which again is an instance of the way in which the Sanscrit dispenses with the reduplication by lengthening the first syllable.

In v. 102, there are five verbs in the Perfect 3rd person singular which are placed so skilfully, both as to rhythm and meaning, that it is impossible too much to admire the author's wonderful genius.

न विभाय न जिह्राय न चक्षाम न वियये ।

आज्ञानो विध्यमानोऽपि रणान्निवहते न च ॥

In ii. 10 we have the *lung*, and in ii. 30 the Perfect exemplified in the Passive voice, and in i. 22, we have the passive and the Impersonal (*Bhāva*) both in the Future tense.

षट्छताम्नांसि तद्योत्पत्तानि वतानि चाश्रोषत यट्प्रदानं ।
 ष्याघ्रायिषान् गन्धवच्च समन्यस्तेनारविन्द्यद्वियङ्गवांच ॥
 बलिबन्धने जलधिर्मन्त्रे जङ्गुमृत दैत्यबल विजिगे ॥
 कस्यान्तदु स्या वसुधा तद्योद्धे येनेय भारोऽतिमुद नं तस्य ॥
 धानिष्यते येन महान् विपक्ष स्याद्विष्यते येन रजे पुरस्तात् ॥

In III 1, 2 we have nominal verbals and verbal nominals illustrated, and in II 45 we have five superlatives in *ishitas* (comparable with *βελτιστος* &c) all felicitously supporting one another in a single sloka

वृद्धिमाचर्षिदसुधाधियानां त प्रेष्ठमेत मुखवदरिष्ठ ।
 षट्प्रदान्त सुसुधाधिवास वृद्धिक्तीर्त्ति यथसा वरिष्ठ ॥

In the first verses of I 13 and I 25 we have verbals with the terminations *trina* and *shnu* and *ishnu* respectively interweaved with unrivalled skill

In II 18, 49 we have verbals in *anina*, and in II 50 nominals *नेदयत्* and *दवयत्* arranged in ways which can never be sufficiently admired

In V 81 we have present participles which (their roots being naturally of the *parasman-pada*) illustrate the rules under which they have changed to the *Atmane*

दोषमान प्रितान् वायान्प्रमान महामंदाः ।

निप्लान घातवान् राम कथ त्वावगच्छति ।

Grammatical illustrations like the above are here however incidentally met with, but there are whole chapters in the latter portions of the work which are especially devoted to the illustration of peculiarities

in moods, tenses and participles, and in all the important rules of Syntax.

No other work can compete with the Bhatti in its easy, agreeable and happy method of imprinting on juvenile minds the rules of Sanscrit Grammar.

In this respect this poem combines the *dulce et utile* in a way unparalleled in Sanscrit. It is also generally free from indocencies and obscenities. We must, however, notice one serious moral blot in it, and that is in the dialogue between Ravana and Sitá, v. 65—93. The language put into the mouth of Ravana is not unworthy of a villain, such as he is represented. But that the chaste pure-minded and delicate princess of Mithila, after listening to the foul profanities in which that demon's address was couched, should have stooped to the degradation of a reply, showed, either that the poet's ideas of feminine excellence were painfully grovelling, or that society itself was, in his time, singularly corrupt.

BHATTI KAVYA.

BOOK I.

अभून्नृपो विबुधसखः परन्तपः

श्रुतान्वितो दशरथ इत्युदाहृतः ।

गुणैर्वरं भुवनहितच्छलेन यं

सनातनः पितरमुपागमत् स्वयं ॥ १ ॥

साध्यैष्ट वेदांस्त्रिदशानयष्ट

पितृनतापीत् सममंस्त बन्धून् ।

1st Verse — अभूत् *was* There *was* a king विबुधसखः the friend of the gods or the friend of Indra & Tat परन्तपः the afflicter of his enemies, श्रुतान्वितः *versed in the Vedas* दशरथ इति उदाहृतः celebrated under the name of Dasaratha. गुणैर्वरं *whom, eminent in virtue,* सनातनः सयः the Eternal (Vishnu) himself पितरं उपागमत् accepted as his father भुवनहितच्छलेन under colour of the benefit of the world अभूत् 3rd sing Aorist कृत् or टी of भू भवति भूव भवियति भूतः । उपागमत् the same of गम गच्छति गतात् गमित्यति गतः ।

2nd Verse — साध्यैष्ट वेदान् He studied the Vedas विद्वान् *learned* यष्ट *performed* served the god
fathers, 1 0
conquered the
&c, शरत्त मीता *delighted in morals and good policy* सममंस्त *conquered*
यष्टीत् *and killed his enemies to their extirpation*

in moods, tenses and participles, and in all the important rules of Syntax.

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गुरौ वरं भुवनहितच्छलेन यं

सनातनः पितरमुपागमत् स्वयं ॥ १ ॥

सोऽध्यैष्ट वेदांस्त्रिदशानयष्ट

पितृनताप्सीत् सममंस्त वन्धून् ।

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2nd Verse — सोऽध्यैष्ट वेदान् He studied the Vedas विद्वान् अयष्टः asserted the gods with sacrifices पितृनताप्सीत् made offerings to the fathers, 1 ० मानसः वन्धून् honoured his relatives यजेष्ट यद्वर्गं conquered the group of six enemies, the passions, Desire, Anger, &c., दशरथोऽप्यैष्टः delighted in morals and good policy यद्वर्गं यान् नययिषीत् वरीन् च and killed his enemies to their extirpation

व्यजेष्ट षड्वर्गमरंस्त नीतौ

समूलघातमवधीदरींश्च ॥ २ ॥

वसूनि तोयं घनवत् व्यकारीत्

सहासनं गोत्रभिदाध्यवात्सीत् ।

न त्वम्बद्वादन्यमुपास्थितासौ

यशांसि सर्वेषुभृतां निरास्थत् ॥ ३ ॥

व्यजेष्ट or व्यज्जीष्ट 3rd sing (Atman) Aorist लुट् or टौ of व्यज्-
रंस्त व्यधीते व्यधिजते व्यधियत (or व्यधनीयत व्यधैषत) व्यधीत । व्यजेष्ट (or
व्यजाचीत) the same of यज यजति ते इयाज रंज यज्यति ते इष्ट । वतं वीति
(or व्यष्टत वतपीति वचाप्तीत) the same of वृष, वृष्यति वृषति मतपंतपिप्यति
नस्यति वस्यति वष्ट । समभस्र the same of मन मयते मन मस्यत मत ।
व्यजेष्ट the same (Atman because of the preposition वि) of जि
(naturally) जयति जयैषीत जिनाय जेष्यति जिनाः । अरंस्त the same of
रम रमते रेमे रंस्तते रत । म्यवधीत् the same of वन वन्ति जघान वनिष्यति
वत ।

3rd Verse—वसूनि व्यकारीत् He showered riches माये घनवत् as
clouds shower water गोत्रभिदा सह सासनं व्यवात्सीत् /e sat on the same
seat with the mount in piercer, Indra न उपस्थित व्यधी /e did not
worship त्वम्बद्वात् अन्य any god other than Siva the three eyed
निरास्थत् he put out यशांसि सर्वेषुभृतां the glories of all archers or
kings व्यकारीत् 3rd sing Aor. लुट् or टौ of कृ (th con) किरति
व्यहार कतिष्यति करोष्यति कीर्त्त । व्यवात्सीत् the same of वम वमति उशम
वस्यति वषत । उपस्थित the same (atman because of the pre-
position उप) of स्था (naturally) तिष्ठति व्यथात नस्ये म्नाष्यति म्निन ।
निरास्थत् the same of वृष (th con) वस्यति वास वनिष्यति वसतः ।

पुण्यो महाब्रह्मसमूहजुष्टः

सन्तपणो नाकसदां वरेण्यः

जज्वाल लोकस्थितये स राजा

यथाध्वरे वह्निरभिप्रणीतः ॥ ४ ॥

स पुण्यकीर्तिः शतमन्युकल्पो

महेन्द्रलोकप्रतिमां समृद्ध्या ।

अध्यास्त सर्वतुसुखामयोध्या-

मथ्यासितां ब्रह्मभिरिद्वयोधैः ॥ ५ ॥

4th Verse — पुण्यो महाब्रह्मसमूहजुष्टः Pure, and attended by a multitude of great Brahmans सन्तपणो he was the delight नाकसदां of the dwellers of heaven, i e, gods वरेण्य and excellent स राजा जज्वाल he the king blest, i e, was resplendent लोकस्थितये for the continuance of the world यथा ध्वरे as in the sacrificial ceremony वह्नि अभिप्रणीत the consecrated fire जज्वाल 3rd sing Perfect क्लृप्त or दी of जगत् अस्तिति अन्तर्हीन जज्वाल अनिश्चयि अस्तिति ।

5th Verse — स पुण्यकीर्तिः He pure or unsullied in his reputation, शतमन्यु कल्प but little lower than the hundred-sacrificer, Indra अध्यास्त resided अध्यास्त in Ayodhya महेन्द्रलोकप्रतिमां the very picture of Indra's world समृद्ध्या by means of its wealth सर्वं अतुल्यं pleasant, in all seasons अध्यासितां dwell in अध्यासि रद्वयोधैः by Brahmans of equal and understandings अध्यास 3rd sing Imperfect क्लृप्त or दी अध्यास आस अध्यासि अध्यासि अध्यासि अध्यासि अध्यासि ।

निर्माणदक्षस्य समीहितेषु

सीमेव पद्मासनकौशलस्य ।

जर्ध्वस्फुरत्स्वर्गभस्तिभिर्यो

स्थितावहस्येव पुरं मघोनः ॥ ६ ॥

सद्गतमुक्ताफलवज्रभाञ्जि

विचित्रधातूनि सकाननानि ।

स्त्रीभिर्युतान्यस्तरसामिवैध-

मेरोः शिरांसोव मृदासि यस्यां ॥ ७ ॥

6th Verse — निर्माणदक्षस्य समीहितेषु *Of the efforts or works of the great adept in architecture, Visvakarma पद्मासनकौशलस्य whose skill was like that of the lotus-seated Brahmā सीमेव the utmost extreme, as it were वा स्थिता which Ayodhya remained अवहस्य एव पुरं मघोनः laughing as it were at the city of Indra जर्ध्वस्फुरत्स्वर्गभस्तिभिर्यो the rays of its gems beaming upward एव इवति एवधीर् लक्ष्मि चमिषति चमिषति । मघोनः (or मघवतः) gen. sing. of मघवन् Nom. मघवान् मघवन्तो मघवानो &c.*

7th Verse — यस्यां *In which city (Ayodhya) मृदासि are houses सद्गतमुक्ताफलवज्रभाञ्जि possessed of fine jewels, pearls and diamonds neut. pl. agrees with मृदासि । विचित्र धातूनि having various curious metals सकाननानि furnished with gardens, स्त्रीभिर्युतानि containing women असुरसो एव यद्यैः like multitudes of Asuras in beauty मेरोः शिरांसोव like pearls of Mount Meru भाञ्जि neut. pl. of भाञ्ज from भज भजति ।*

अन्तर्निविष्टोज्वलरत्नभासे

गवाक्षजालैरभिनिष्पतन्त्यः ।

हिमाद्रिटक्कादिव भान्ति यस्यां

गङ्गाम्बुपातप्रतिमा गृहेभ्यः ॥ ८ ॥

धर्म्यासु कामार्थयशस्करीषु

मतासु लोकेऽधिगतासु काले ।

विद्यासु विद्वानिव सोऽभिरेभे

पत्नीषु राजा तिसृषूत्तमासु ॥ ९ ॥

पुत्रीयता तेन वराङ्गणाभि-

रानायि विद्वान् क्रतुषु क्रियावान् ।

8th Verse.—यस्यां In which city अन्तर्निविष्टं उज्वलरत्नभासं the rays of brilliant jewels remaining within अभिनिष्पतन्त्यः shooting out गवाक्षजालैः through ball-eyed lattices गृहेभ्यः from the houses भान्ति shine गङ्गाम्बुपातप्रतिमा एव as the very image of the fall of the waters of the Ganga हिमाद्रिटक्कादिव from the heights of the mountains of snow (Himalaya) भान्ति from भा भान्ति कामार्थीय रम्येः मासति भावः ।

9th Verse —राः राजा अभिरेभे He, the King, Dasaratha was specially attached पत्नीषु विद्वेषु उज्वलासु to three good wives धर्म्यासु virtuous, कामार्थयशस्करीषु desirable and sources of wealth and reputation मतासु लोके honoured in the world अभिरेभे काले married in the proper season, विद्यासु विद्वान् एव as a scholar is attached to various branches of learning अभि रेभे Perf 3rd sing. of रभ रमते अरंभ रंभते एव ।

10th Verse —पुत्रीयता तेन by him desiring a son दानायि was

विपक्वमज्ञानगतिर्मनस्वी

मान्यो मुनिः स्वां पुरमृष्यशृङ्गः ॥ १० ॥

रेद्विष्ट तं कारयितुं कृतात्मा

कृतुं नृपः पुत्रफलं मुनीन्द्रं ।

ज्ञाताशयस्तस्य ततो ध्यतानीत्

स कर्मठः कर्म सुतानुबन्धि ॥ ११ ॥

रक्षांसि वेदीं परितो निरास्थ-

दङ्गान्ययाक्षीदमितः प्रधानं ।

शेषाख्यहौषीत् सुतसम्पदे च

वरं वरेण्यो नृपतेरमार्गीत् ॥ १२ ॥

निष्ठां गते दक्षिमसभ्यतोषे

विहिविमे कर्मणि राजपत्यः ।

प्राशुर्हुतोच्छिष्टमुदारवंश्याः

तिस्रः प्रसेतुं चतुरः सुपुत्रान् ॥ १३ ॥

12th Verse—रक्षांसि वेदीं परितो निरास्थत *he expelled the Rakshasas around the altar* अगानि अयाचीत् अमित प्रधानं *he performed the sacrifices collateral to the main object* शेषाणि अहौषीत् च *he also offered the residuum to the Fire सुतसम्पदे for the boon of sons* वरं .. the excellent Manu sought or asked for a blessing अयमे in behalf of the king निरास्थत Aor 3rd sing अच अक्षति (as in I 3) अयाचीत् Aor 3rd sing यज (I 2) अहौषीत् Aor 3rd sing अक्षुचेति अक्षुवाचकार अेष्यति इव । अमार्गीत् Aor 3rd sing मार्गं मार्गति ।

13th Verse—निष्ठां गते कर्मणि *The ceremony obtaining completion, दक्षिमे in which the company was satisfied with gifts* विहिविमे which was celebrated according to rule तिस्र राजपत्य the three queens उदारवंशा descended from high families प्राशु अते उच्छिष्टे .. the remains of the offering प्रसेतुं चतुर सुपुत्रान् *for bringing forth four good sons* प्राशु Perf 3rd pl अय अयति आशीत् आय अमित । प्र सेतुं इ इते अचोष्ट अक्षतिष्ठ सुपुत्रे मेयन्ते सविधने इत ।

कौशल्यायासावि सुखेन रामः

प्राक् केकयीतो भरतस्ततोऽभूत् ।

प्रासोष्ट शत्रुघ्नमुदारचेष्ट-

मेका सुमित्रा सह लक्ष्मणेन ॥ १४ ॥

ज्ञातः

स द्विजातीन् परमार्थविन्दा-

स्तुदेजयान् भूतगणाच्चषेधोत् ।

विद्वानुपानेष्ट च तान् स्वकाले

यतिर्वशिष्ठो गुणिनां वरिष्ठः ॥ १५ ॥

14th Verse—कौशल्या First by Kausalya was Rama brought forth with ease केकयीता . . then of Kekaya Bharata was begotten एका सुमित्रा Sumitra alone प्रसोष्ट brought forth twins शत्रुघ्न उदारचेष्ट Sairughna of great efforts च सह लक्ष्मणेन with Lakshmana. असावि Pass Aor of अ

15th Verse—विद्वान् यति वशिष्ठः The learned ascetic Vashishtha यमिनां वरिष्ठ excellent among subdued minded sages आर्षित द्विजातीन् honoured the Brahmins परमार्थविन्दान् who had obtained the summum bonum अचषेधोत् discomfited उदेजयान् भूतगणान् the tremulous sprites उपानेष्ट च तान् स्वकाले and also initiated them (the princes)

in sacred rites in their proper season आर्षित Aor 3rd sing अर्षे अर्षति आनर्षे अर्षिष्यति । नि अचषेधोत् (or अचैत्सीत्) Aor 3rd sing निष चषति निषच चषति चषिष्यति । उपानेष्ट भी मयति मे अनैवीत् अनेष्ट विधाय निषे नषति ते भीतः ।

वेदोद्भवास्तैरखिलोऽध्यगायि

शस्त्राण्युपायंसत जित्वराणि ।

ते भिन्नवृत्तिव्यपि मानसानि

समं जनानां गुणिनाऽध्यवात्सीत् ॥ १६ ॥

ततोभ्यगाद्गाधिसुतः क्षितीन्द्रं

रक्षोभिरभ्याहृतकर्मवृत्तिः ।

रामं वरीतुं परिरक्षणार्थं

राजाजिह्वन्तं मधुपर्कपाणिः ॥ १७ ॥

16th Verse—*सचिह्नं यद् अहवान् The whole Veda with its collaterals सैः अध्यगायि was studied by them शस्त्राणि जित्वराणि उपायंसत and conquering weapons were assumed गुणिनां समं अध्यवात्कु they highly accomplished felt alike मानसानि भिन्न वृत्तिव्यपि in the thoughts, though of various propensities जनानां of the people अध्यगायि Pass Aor 3rd sing अयि ईह (see I. 28 supra) उपायंसत Pass Aor 3rd pl यम यच्छति अयंभोत ययाम ययति । अध्यवात्कु Aor 3rd pl यम यमति उपयाम ययामि उपयिम् ।*

17th Verse—*ततः अभ्यगात् गाधिसुतं क्षितीन्द्रं Then went the son of Gādha (Viswamitra) to the king रक्षोभिः The performance of his ceremonies having been obstructed by Rakshases रामं वरीतुं परिरक्षेद्यार्थं to ask for Rama for his protection राजा । The king with honey and curds in hand honoured him अयम्रात् Aor 3rd sing of र वति अयाम रयाम ययति । वरीतुं Infinitive of व वरेति or ववति अयमिन् ययत् वरिष्यति वरीष्यति वत । अजोहन् Aor 3rd sing causal of अहं अरंति ।*

रेपीः पुनर्जन्मजयाय यत्त्वं

रूपाधिवेधान्यदृष्टञ्च यत्ते ।

तत्त्वान्यबुद्धाः प्रतनूनि येन

ध्यानं नृपस्तच्छिष्यमित्यवादीत् ॥ १८ ॥

आख्यन्मुनिस्तस्य शिवं समाधे-

र्विघ्नन्ति रक्षांसि एने क्रतूंश्च ।

तान् द्विपद्वीर्यनिराकरिष्यु-

स्तिणोद्दु रामः सह लक्ष्मणेन ॥ १९ ॥

18th Verse—रेपी पुनर्जन्मजयाय यत्त्वं *That which thou desiredst for the conquest of another birth (by transmigration) नृपादियेषाम् न्यदृष्टञ्च यत्त्वं which has ceased from the perception of form, smell and other sensations यत्त्वाणि अबुद्धा प्रतनूनि येन by means of which thou hast comprehended subtle principles, यत्त्वं ते ध्यानं शिवं is that meditation of thine prospering नृप इति अवादीत् thus the King spake. रेपी Aor. 3rd sing इष रक्षति रेपीन् इरेष इषियति इष्ट । न्यदृष्टञ्च Aor. 3rd sing दृष्टं यत्ते न्यदृष्टञ्च and इतरिष्ये च दृष्टे यत्ते च यत्ते चिन्ति and यत्ते चिन्ति इष्ट । अबुद्धाः Aor. 2nd sing बुधं बुधते अवापि and अबुद्धं यत्ते भोक्तव्ये बुद्धः । अवादीत् । Aor. 3rd sing वद वदति अवादीत् उवाच वदियति उवाच ।*

19th Verse—आख्यन् मुनि *The Muni said तस्य शिवं समाधे It is well with that contemplative abstraction विघ्नन्ति रक्षांसि इने क्रतूंश्च and the Rakshases are obstructing the ceremony in the forest यानि them द्विपद्वीर्यनिराकरिष्यु यत्त्वं रामः लक्ष्मणेन with Lakshmana आ वदन् Aor. 3rd sing वद वदति अवादीत् उवाच वदियति उवाच ।*

स शुश्रुवांस्तद्वचनं मुमोह

राजा सहिष्णुः सुतविप्रयोगं ।

अहंयुनाथ क्षितिपः शुभंयु

रूचे वचस्तापसकुञ्जरेण ॥ २० ॥

मया त्वमाप्याः शरणं भयेषु

वयं त्वयाप्याप्समहि धर्मवृद्धौ ।

क्षात्रं द्विजत्वञ्च परस्परार्थं

शंकां कथा मा प्रहिणु स्वसुतुं ॥ २१ ॥

तः । वि इति pres. 3rd pl. चन (see I. 2 *supra*) इच्छे Impera-
tivo 3rd sing. इद इच्छेति अतर्पित नतर्हं तर्हिष्यति ।

20th Verse.—स राजा सहिष्णुः सुतविप्रयोगं *The King unable to endure parting with sons शुश्रुवान् तद्वचनं having heard his words मुमोह fainted अथ अहंयुना नापम कुञ्जरेण then by the proud great ascetic क्षितिप शुभंयु the blessed king ऊचे वचः was addressed the following speech शुश्रुवान् Verbl. part. (कथं) of सु इच्छेति अतोपीत् इच्छाव शेष्यति सुत । मुमोह Perf. 3rd sing. सुद मुञ्चति अमुदत्त मोक्षिष्यति मोक्ष्यति सुत । ऊचे Pass. Perf. 3rd sing. of वच वक्ति अवेत् उवाच वक्षति उक्त ।*

21st Verse.—मया त्वमाप्याः शरणं भयेषु *By me you are resorted to as a Refuge in the midst of dangers वयं त्वयापि आप्याप्सि धर्मवृद्धौ we too are resorted to by you for the increase of righteousness चक्षु द्विजत्वं च परस्परार्थं the military and the priesthood are for each other's benefits शंकां कथा मा do not make hesitation प्रहिणु स्वसुतुं send your son. आप्या Aor. Pass. 2nd sing. आप्य (in active voice) आप्येति आप्यत् आप आप्याप्सति आप्य । आप्याप्सि Aor. Pass. 1st pl. of the same. कथा (Augment omitted because of मा) Aor. 2nd sing. क करोति*

घानिष्यते तेन महान् विपश्चः

स्थायिष्यते येन रणे पुरस्तात्

मा मां महात्मन् परिभूरयोग्ये

न मद्बिधो न्यस्यति भारमग्रं ॥ २२ ॥

क्रुध्यन् कुलं धक्ष्यति विप्रवह्नि-

यास्यन् सुतस्तप्स्यति मां समन्धुं ।

इत्थं नृपः पूर्वमवालुलोचे

ततोऽनुजज्ञे गमनं सुतस्य ॥ २३ ॥

क्रुध्यते अकारणं अकृतं अकार चक्रे करिष्यति ते । प्रच्छि Imp 2nd sing
दि विनोति अरैषीत जिघाप ऐष्यति ।

22nd Verse.—घानिष्यते तेन महान् विपश्चः *By him shall even the great enemy, Ravana, be destroyed* स्थायिष्यते येन रणे पुरस्तात् *by whom there shall be a standing forward in battle* मा मा महात्मन् परिभू *rebuffe (or insult) me not, O high minded king,* अयोग्ये न मद्बिधो न्यस्यति भारं *on an unfit person a man like myself does not place an important burden* घानिष्यते (or हनिष्यते) Pass Fut 3rd sing of हन (in active) हन्ति हतं घ्नन्ति जहि अहन अहतां अघ्नन् अघान हनिष्यति हत । स्थायिष्यते Impersonal Fut 3rd sing स्था तिष्ठति अस्थान तस्थो अस्थति । परि भू (Aug omitted for मा) भवति अभूत् भूव भविष्यति भूतः । न्यस्यति अम अत्यति आस्यन् आय अमिष्यति अस्य ।

23rd Verse — क्रुध्यन् कुलं धक्ष्यति विप्रवह्नि *The Brahmin fire (fiery Brahmin) being angry will burn up the family* याम्यन् सुत तप्स्यति मां समन्धुं *the son going away will afflict me, grieved इत्थं इत्थं पूर्व आस्तुसाच the king first deliberated in this manner तत अनुजज्ञे ततम् अनुजज्ञे ततम् सुतस्य then ordered the going of his son क्रुध्यन् prea part क्रुध क्रुध्यति अक्रुधत् क्रुधाप प्रात्स्यति क्रुध । धक्ष्यति Fut 3rd sing दध ददति*

आशीर्भिरभ्यर्च्य ततः क्षितोन्द्रं

प्रीतः प्रतस्थे मुनिराश्रमाय ।

तं पृष्ठतः प्रष्टमियाय नम्रो

हिंसेषु दीप्रास्त्रधरः कुमारः ॥ २४ ॥

प्रयास्यतः पुण्यवनाय जिष्णो

रामस्य रोचिष्णुमुखस्य धृष्याः ।

वैमातुरः छत्स्रजितास्त्रशस्त्रः

सभ्रण्डः रतः श्रेयसि लक्ष्मणोऽभूत् ॥ २५ ॥

अर्चनीयं ददाह दम् । तप्स्यति Fut 3rd sing सव तपति कृताप्सीत कृताप
सव । आशुलोचने Perf 3rd sing लोच लोचने अलोचिष्ट लुलोचि लोचिष्यते ।
एत जज्ञे Perf 3rd sing ज्ञा जानाति अजानीत् जज्ञे ज्ञास्यति ज्ञात ।

२४th Verse—आशीर्भं अभ्यर्च्य तत द्वितीन्द्रं Having then greeted
the King with benedictions प्रीत प्रतस्थ मुनि आश्रमाय the Muni being
pleased departed for the hermitage तं पृष्ठतः प्रष्ट रयाय रामः कुमारः
him proceeding in front followed prince Rama behind नम्रं हिंसेषु
दीप्रास्त्रधरः phable and holding brilliant weapons as against the
enemy अभि अर्च्य (see आर्चोत् I 15 supra) प्र तस्थे Perf 3rd sing.
of क्षा (See I 23) रयाय Perf 3rd sing र रति अरात रथति रत ।

25th Verse—जिष्णो कस्य रामस्य रोचिष्णुमुखस्य Of him the conquer-
ing Rama with face shining प्रयास्यतः पुण्यवनाय about to proceed to
the holy forest धृष्या लक्ष्मणः the bold Lakshmana वैमातुरः having three
mothers छत्स्रजितास्त्रशस्त्रः an adept in all manner of conquering
weapons सभ्रण्डः अभूत् became companion रतः श्रेयसि devoted to his
welfare प्र यास्यतः Fut part gen sing या गति अयासीत ययौ यास्यति
यातः । सभ्रण्डः from स्र्भ अर्च, स्र्भ being turned into अभि ।

तरङ्गसङ्गाच्चपलैः पलाशै-

र्ज्वालाश्रियं सातिशयं दधन्ति ।

सधूमदीप्ताग्निरुचीनि रेजु-

स्ताम्रोत्पलान्याकुलपट्पदानि ॥ २ ॥

विम्बागतैस्तीरवनैः समृद्धिं

निजा विलोक्यापहृतां पयोभिः ।

कूलानि सामर्पतयेव तेनुः

सरोजलक्ष्मीं स्थलपद्महासैः ॥ ३ ॥

2nd Verse — ताव-उत्पलानि *Red lotuses* आसावियं सातिशयं दधन्ति *holding great blazing beauty* तरङ्गसङ्गाच्चपलैः पलाशैः *by means of leaves moving by contact with the waves* सधूमदीप्ताग्निरुचीनि *having the beauty of flaming fire mixed with smoke* रेजुः शोभो चाकुल-पट्पदानि *with black bees restlessly hovering over them* दधन्ति *Pro-* part neut pl of धा (see I 26) रेजुः *Perf 3rd pl राज राजति त* अराजीव एराज and एजे राजयति ते ।

3rd Verse — कूलानि *The shores or banks* निजां समृद्धिं विष्वाक्य *seeing their own glory* अपहृतां पयोभिः *stolen or rilled by the waters* विम्बा गतैः स्तीरवनैः *by the riparian forests undergoing reflection in the waters* तेनुः *set forth* सामर्पतया एव *as if in a rage* भराज लक्ष्मीं *the beauty of water lilies* स्थलपद्महासैः *by means of blooming land lotuses* विष्वाक्य *Indoel Part शोभो शोभत अभाकिर्षु शोभते शोभयते ।* तेनुः *Perf. 3rd s ng. of नम नयति अनापीत &c, See I 11.*

निशातुषारै नयनाम्बुकल्पैः

पत्रान्तपथांगलदच्छविन्दुः ।

उपाहरोद्देव नदत्पतङ्गः

कुमुदतीं तीरतरुर्दिनादौ ॥ ४ ॥

वनानि तोयानि च नेत्रकल्पैः

पुष्पैः सरोजैश्च निखीनभृङ्गैः ।

परस्परं विस्मयवन्ति लक्ष्मी-

मालोकथाञ्चकुरिवादरेण ॥ ५ ॥

प्रभातवाताहतिकस्पिताकृतिः

कुमुदतीरेणुपिशङ्गविग्रहं ।

4th Verse — तीरतरु The riparian tree पत्रान्तपथि अंगलत चच्छविन्दुः shedding clear drops from the extremities of leaves निशातुषारै नयनाम्बुकल्पैः by means of the night dew almost like tears नदत्पतङ्ग with birds chirping on it उपाहरोद् देव कुमुदतीं was weeping as it were over the Kumud दिनादौ in the morning उपाहरोद् उप या हरोद् perf 3rd sing of च्द See I 28

5th Verse — वनानि तोयानि च The forests and the waters पुष्पैः सरोजैश्च निखीनभृङ्गैः by means of flowers and lotuses containing black bees नेत्रकल्पैः almost like eyes विस्मयवन्ति wondering परस्परं कर्त्तुं विस्मोकथाञ्चकुरिवादरेण as if with mutual esteem विस्मयवन्ति neuter pl of विस्मयवन्ति

6th Verse — कृतिनी The collection of lotuses प्रभात . shaken by the stroke of the morning breeze निराच कृपिता इव repulsed as if in anger च्द कुमुदतीरेणुपिशङ्गविग्रहं the black bee close body looked

निरास धृङ्गं कुपितेव पद्मिनी

न मानिनीशं सहतेऽन्यसङ्गमं ॥ ६ ॥

दत्तावधानं मधुलेहिगीतौ

प्रशान्तचेष्टं हरिणं जिघांसुः ।

आकर्णयन्नुत्सुकहंसनादान्

लक्ष्ये समाधिं न दधे मृगावित् ॥ ७ ॥

गिरेर्नितम्बे मरुता विभिन्नं

तोयावशेषेण हिमाभसम्भ्रं ।

सरिन्मुखाभ्युच्चयमादधानं

शैलाधिपस्यानुचकार लक्ष्मीं ॥ ८ ॥

tawny with the dust of the Kumud lily मानिनी ईश अन्यसङ्गमं न सहते a sensitive lady does not tolerate a lord associating with another, नि चास perf. 3rd sing of चस्यति See I 3 supra सहते present 3rd sing सह चसति सेते चसिथसे सोऽः ।

7th Verse — मृगावित् जिघांसुः The hunter being desirous of killing हरिणं प्रशान्तचेष्टं the deer, motionless, दत्तावधानं मधुलेहिगीतौ with his attention devoted to the songs of bees आकर्णयन् intent on hearing उत्सुकहंसनादान् the notes of merry swans लक्ष्ये समाधिं न दधे could not hold or fix his aim at his object जिघांसुः verbal desiderative of च्च् । दधे perf 3rd sing of धा । मृगावित् from मृग + च्च्- final vowel of the object lengthened

8th Verse — गिरेर्नितम्बे On the side of the mountain च्च the clouds मरुता विभिन्नं dispersed by the wind तोयावशेषेण हिमाभे by the remains of waters looking snow white सरित् . causing an augmentation in

गर्जन् हरिः साम्भसि शैलकुञ्जे

प्रतिध्वनीनात्मकतान्निशम्य ।

क्रमं ववन्ध क्रमितुं सकोपः

प्रतर्कयन्नन्यमृगेन्द्रनादान् ॥ ९ ॥

अदृक्षताम्भांसि नवेत्यलानि-

रुतानि चाश्रोपत पटपदानां ।

आघ्रायि वान् गन्धवहः सुगन्ध-

स्तेनारविन्दव्यतिपङ्कवांश्च ॥ १० ॥

the issues of the rivers मैलाचिपस्य समुचकार भ्रुवो imitated the beauty of the lord of mountains, the Himālayā

9th Verse — गजन् हरि साम्भसि शैलकुञ्जे *The lion roaring in the watery mountain bowers प्रतिध्वनीनात्मकतान्निशम्य having heard the echo caused by himself सकोप being in a rage क्रमं ववन्ध put himself in the attitude क्रमितुं for an assault वितर्कयन् अन्यमृगेन्द्रनादान् thinking it was a roar of another lion क्रमितुं चरन्ति क्रमसुसृतमानुकूलगरीरक्रियां ववन्ध सकारत्यथ Bharata Mallika नि शम्य शमं शान्त्यति अममत् प्रमाम प्रमिष्यात् प्राप् । ववन्ध perf 3rd sing वन्ध ववन्धति चमाम्कीत भगव्यति । क्रमितुं Inf from क्रम क्रामति क्राम्यति चक्राम अक्रामीत् क्रमिष्यति क्रम् ।*

10th Verse — अदृक्षत अश्रानि नव सत्यन्तानि *Waters were seen with new lot ses दृतानि च अश्रवत पटपदानां hummings also were heard of black bees वान् गन्धवह च सुगन्ध and the breeze blowing sweet अरविन्द व्यतिपङ्कवान् आघ्रायि in contact with the lotus was smell तेन by his Rima अदृक्षत Pass Aor 3rd pl of दृश् । अश्रवत the same part of दृ । आघ्रायि Pass Aor 3rd sing of घ्रा । वान् present part of वा वानि अवाभीत ववो शान्त्यति वाप । अरविन्दव्यतिपङ्कवान् nom sing from अरविन्दव्यतिपङ्कवत ।*

लतानुपातं कुसुमान्यमृह्लात्

स नद्यवस्कन्दमुपासृशच्च ।

कुतूहलाच्चारुशिलोपवेशं

काकुत्स्थ ईपत्स्मयमान आस्त ॥ ११ ॥

तिग्मांशुरग्निच्छुरितान्यदूरात्

प्राञ्चि प्रभाते सलिलान्यपश्यत् ।

गभस्तिधाराभिरिव द्रुतानि

तेजांसि भानोर्भुवि संभृतानि ॥ १२ ॥

11th Verse — काकुत्स्थः The son of Kakutha Rāma लतानुपातं Bending creepers स कुसुमानि अमृह्लात् he took the flowers मदी अमृह्लात् उपासृशच्च and dipping in rivers he bathed कुतूहलात् by way of amusement चारु शिलोपवेशं आस्त an I sat reposing on five slabs of stone ईपत् स्मयमान smiling अमृह्लात् Impf 3rd sing of एव मृह्णाति अमृह्णाति कपाद पदीयति मृह्णाति । उपासृशच्च Impf 3rd sing of सृश्ति सृशति अमृह्णाति अमृह्णाति अमृह्णाति पश्यति पश्यति । अमृह्णाति Pres part of शि अमृह्णाति अमृह्णाति अमृह्णाति अमृह्णाति । आस्त Impf 3rd sing अ स आस्त आसिष्ट आसिष्टे आसिष्टे आसिष्टे ।

12th Verse — प्रभाते अपश्यत् He saw : : the morning ऽ अदूरान् not far off प्राञ्चि सलिलानि the waters : : the east तिम्रोद्य रग्नि च्छुरितानि tinged with the beams of the sun तजांसि भानाः the rays of the sun भुवि संभृतानि being collected on the earth गभस्तिधाराभि इव द्रुतानि I melted as it were by showers of lustre प्राञ्चि verbal neut 1 from प्र अच् । द्रुतानि past pass part neuter pl from द्रु द्रवति अद्रुद्वत् द्रुतान् प्राञ्चति द्रुतः ।

दिव्यापिनीलोचनलोभनीया-

मृजान्वयाः स्नेहमिव स्रवन्तीः ।

ऋज्जायताः शस्यविशेषपंक्ती-

स्तुतोप पश्यन् विहृणान्तरलाः ॥ १३ ॥

वियोगदुःखानुभवानभिज्ञैः

काले ऋपांशं विहितं ददद्भिः ।

आहार्यशोभारहितैरमायै-

रैश्चिष्ट पुंभिः प्रचितान् स गोष्ठान् ॥ १४ ॥

13th Verse — गच्छ विद्यमानां पश्यन् स्तुतोप Seeing the rows of dices
corns he was pleased (दिव्यापिनी extends) on all sides स्नेहलोभनीया
cooing to the eye मृजान्वयाः clean in their surroundings स्रव रव
स्रवन्ती distilling as it were gloss ऋज्जायता in straight and
long lines विहृणान्तरला without grass or weeds intervening स्रवन्ती
pres part. fem accus pl from सु स्रवति अरुणवत् स्रवाय वेद्यति । स्तुतोप
perf 3rd sing तुव तुवति अतुषत् तेष्यति तुष्ट ।

14th Verse — रेचिष्ट स गोष्ठान् He saw the cattle fields पुंभिः प्रचितान्
filled with men वियोगदुःखानुभवानभिज्ञैः । unconscious of the pain of
separation from relatives and friends काले ऋपांशं विहितं ददद्भिः
paying in season the king's portion or land rent आहार्यं शोभारहितैः
desitute of artificial decorations अमायै without deceit or guile
रेचिष्ट Aor 3rd sing रंश रंशते रंशाकत रंशयते । ददद्भिः pres part
Instr pl of दा ददाति । प्र चितान् from पि चिमोति अपेक्षितं चिक्राप
चिक्राप वेद्यति चित ।

स्त्रीभूषणं चेष्टितमप्रगल्भं -

चारुण्यवक्राण्यपि वीक्षितानि ।

ऋजूंश्च विश्वासकृतः स्वभावान्

गोपाङ्गनानां मुमुदे विलोक्य ॥ १५ ॥

विष्टत्पार्श्वं रुचिराङ्गहारं

समुद्बहच्चारुनितम्बरम्यं ।

आमन्द्रमन्यध्वनिदत्ततालं

गोपाङ्गनानृत्यमनन्दयत्तं ॥ १६ ॥

विचित्रमुच्चैः लवमानमारात्

कुतूहलं चक्षुः ततान तस्य ।

15th Verse — मुमुदे विलोक्य *He was delighted on seeing* स्त्रीभूषणं *the real female ornament of the cocherdresses* चेष्टितमप्रगल्भं *that is to say their modest motions* चारुणि चक्राणि अपि वीक्षितानि *their handsome looks though without crooked glances* ऋजून् च विश्वासकृतः स्वभावान् *their dispositions, straight forward and creating confidence* मुमुदे 3rd sing perf of मुद् मादत् चकारिदृष्ट मादिष्यत् ।

16th Verse — गोपाङ्गना इत्यं चन्द्रपत्तनं *The dance of the cocherdresses* (२. ० the motions of their limbs in churning milk) *delighted him* विष्टत्पार्श्वं *the turning of their sides* रुचिराङ्गहारं *the handsome motions of their bodies* आमन्द्रमन्यध्वनिदत्ततालं *keeping time to the gentle sounds of the churning,* चन्द्रपत्तनं causal Imp 3rd sing चन्द चन्दति चन्दन्तीत मनन्द मन्दिष्यति मन्दिताः ।

17th Verse — वसु वदन्तक यज्ञाणां *The timid herd of deer* विचित्रं *carriagel in colour,* उच्चैः लवमानं *taking high leaps* मारात् *near him* केदारवनापातवनाश्रयात् *the very beauty of the forest or the dispersion*

मेघात् योपात्तवनोपशोभं

कदम्बकं वातमजं मृगाणां ॥ १७ ॥

सितारविन्दप्रचयेषु लीनाः

संसक्तफेणेषु च सैकतेषु ।

कुन्दावदाताः कलहंसमालाः

प्रतीघिरे श्रोत्रसुखैर्निनादैः ॥ १८ ॥

न तज्जलं यन्न सुचारुपङ्कजं

न पङ्कजं तद्यदलीनपटपदं ।

न पटपदोऽसौ न जुगुञ्ज यः कलं

न गुञ्जितं तन्न जहार यन्मनः ॥ १९ ॥

of clouds वातमज following the sound in motion कुन्दवदल तवान तन्न raised his curiosity

[18th Verse — कदम्बमाला Rows of melodious swans कुन्दावदाता white like the kund flower सितारविन्दप्रचयेषु लीनाः luring in collections of white lotuses संसक्तफेणेषु च सैकतेषु and on sand banks with foams (of waves) sticking to them प्रतीघिरे were recognized श्रोत्रसुखैर्निनादैः by their sounds pleasing to the ear प्रतीघिरे pass perf 3rd pl of र वृत्ति ।

19th Verse — न तज्जलं यत् न सुचारु पङ्कजं There was no water in which there was no beautiful lotus न पङ्कजं तद्यदलीन पटपदं nor any lotus to which black bees were not sticking न पटपदं अपि nor was that a black bee न जुगुञ्ज यः कलं which did not hum sweetly न गुञ्जितं तन्न न जहार यत् न न nor was there a humming which did not captivate the mind जुगुञ्ज perf 3rd sing जुञ्ज जुञ्जति अजुञ्जति जुगुञ्ज जुञ्जयति । जहार the same of ह वृत्ति ते अहार्यं न जहत् जहार अजे परिधति-ते हत् ।

तं यायजूकाः सह भिक्षुमुखै-

स्तपःकृशाः शान्त्युदकुम्भहस्ताः ।

यायावराः पुष्पफलेन चान्ते

प्रानर्तु रर्च्या जगदर्चनीयं ॥ २० ॥

विद्यामयैर्न विजयां जयां च

रथोगणं शिप्रुमविश्रतात्मा ।

अध्यापियद्गाधिसुतो यथाव-

न्निघातयिष्यन् युधि यातुधानान् ॥ २१ ॥

20th Verse.—यायजूका The constant celebrant priests सह भिक्षुमुखै with the chief mendicants सह कृशा emaciated by austerities शान्त्युदकुम्भहस्ता having pots of holy water in hand यायावरा पुष्पफलेन चान्ते and others, pilgrims with flowers and fruits प्रानर्तु रर्च्या जगदर्चनीयं तं themselves adorable a loved him the adored of the world प्रानर्तु perf 3rd pl. of अर्चं अर्चन्ति आर्चोन् आमर्चं अर्चिष्यति । यायजूका and यायावरा are frequentative verbals of यज् and या

21st Verse.—अधिपुत्र अधिघातात्मा The son of Gautha himself unperturbed in mind, निघातयिष्यन् युधि यातुधानान् with a view to get the holders of Yatu (Rakshasas) slaughtered in battle यथावन् अध्यापियन् रत्नं made him (Rama) study according to rule विद्यां विजयां जयां च the science of combat and victory रथोगणं शिप्रुं capable of overthrowing the Rakshasas. अध्यापियन् causal. Aor 3rd sing. of अध्यापि । निघातयिष्यन् Put part causal of घ्न । The Yātu-dhānas are considered synonymous with Rakshasas—but as it is a compound I have rendered it literally. "Yātu" appears to have been the name of a non-Arian tribe or country near the Caspian who indulged in horse flesh Norris's Assyrian Dictionary, p. 491. The Aeneas Witness, p. 71

आयोधने स्यायुकमस्त्रजात-
ममोघमभ्यर्णमहाइवाय ।

ददौ वधाय क्षणदाचराणां

तस्मै मुनिः श्रेयसि जागरूकः ॥ २२ ॥

तं विप्रदर्शं हतघातयत्वा

यान्तं वने रात्रिचरी दुढीके ।

जिघांसुवेदं धृतभासुरास्त्र-

स्तां ताडकास्यां निजघान रामः ॥ २३ ॥

अथालुलोके हुतधूमकेतु-

शिखाञ्जनस्निग्धसमृद्धशाखं ।

22nd Verse — मुनिः श्रेयसि जागरूकः *The Man wide-awake for good* क्षणदाचराणां वधाय *for the destruction of Rakshases* तस्मै वधाय ददौ *gave him Rama with whom a battle was impending* क्षणदाणां *a set of weapons* यद्वापुः क्षणदाणे *capable of standing a battle* अश्रेयसि *and unflinching*

23rd Verse — रात्रिचरी *The night ranger (L. O. the female Rakshas)* विप्रदर्शं हतघातयन्त *on seeing the priests having diligently made preparations for killing them* न यान्तं च दुढीके *encountered him Rama going to the forest* रामः *Rama too* जिघांसु वेदं धृतभासुराणां *on perceiving her to be intending slaughter having taken hold of many weapons* तां ताडकास्यां निजघान *killed her Tadaka by name* विप्रदर्शं *and जिघांसुवेदं* are examples of वृत्त (Pāṇini) चरम् (Yopadaya) निजघान 3rd ang perL. of चर See I 2

24th Verse — दृष्ट्वा लुलोके तपोवनं *Then he saw the grove of*

तपोवनं प्राध्ययनाभिभूत-

समुच्चरच्चारुपतत्रिसिञ्जं ॥ २४ ॥

शुद्रान्नजष्टुर्हरिणान्मृगेन्द्रा ।

विशश्वसे पश्चिगणैः समन्तात् ।

ननम्यमानाः फलदित्सयेव

चकाशिरे तत्र लता विलोला ॥ २५ ॥ १

अपूपुजन्विष्टरपाद्यमाल्यै-

रातिथ्यनिष्णा वनवासिमुख्याः ।

asceticism उत्तमकेतु . whose flourishing branches were rich and glossy with the collyrium of the flame of sacrificial fire प्राध्ययनाभिभूत . and where the loud and agreeable chirping of birds was drowned in Vedic recitations शृष्टुल्लोके 3rd sing perf of लोक् लोके चलोकिष्ट लोके लोकिष्टमे लोकिष्ट ।

✓ 25th Verse — शुद्रान् न जष्टु हरिणान् मृगेन्द्रा Lions did not eat up (or hurt) small deer विशश्वसे पश्चिगणैः समन्तात् birds were confident on all sides चकाशिरे तत्र लता विलोला creepers there appeared waving ननम्यमानाः फलदित्सयेव constantly inclining as if from a desire of presenting fruits जष्टु Pref 3rd sing of जद श्चि चवमन चाद जघान चास्यति । विष्टरभि Impersonal perf of श्चम चागिति । चकाशिरे perf 3rd pl चाग चागते or चागन्त चकाशिष्ट चकारे चाशिष्टते चाशित ।

* 26th Verse — रातिथ्यनिष्णा वनवासिमुख्या The chief eremites eminently given to hospitality अपूपुजन विष्टरपाद्यमाल्यै honoured the princes with seats, foot bath waters and garlands नैः चित्तिपाद्यपुत्रैः they the two princes प्रत्यपचीष्टा accepted चागनादिमनुपूर्वमिति

प्रत्यग्रहीष्टां मधुपर्कमिश्रं

तावासनादि क्षितिपालपुत्रौ ॥ २६ ॥

दैत्याभिभूतस्य युवामवेढं

मग्नस्य दौर्भिर्भुवनस्य भारं ।

इवीषि संप्रत्यपि रक्षतं तौ

तपोधनैरित्यमभापिपातां ॥ २७ ॥

तान् प्रत्यवादीदथ राघवोऽपि

यथेक्षितं प्रस्तुत कर्म धर्म्यम् ।

तपो मरुद्भिर्भवतां शराग्निः

संधुक्ष्यतां नाऽरिसमिन्धनेषु ॥ २८ ॥

seats and other things with cards and honey अणुपुजन Aor 3rd pi
of पूज 10th Cooj पूजयति । प्रति-अपचीष्टा Aor 3rd dual of चष्ट

27th Verse — युवां अवाढ *You two bore* दौर्भि *by your arms* भारं
the burden दैत्याभिभूतस्य मग्नस्य भुवनस्य *of the sunken world overthrown*
by the Dautas इवीषि अपि सन्वति रक्षतं *and now protect our oblations*
too तौ इत्यमभापिपातां तपोधने *those two princes were thus a Uresne?*
by the great ascetics अवेढं Aor 2nd dual of चष्ट चक्षति ने अवाचीत
अवाढ (2nd dual parasmai अवाढ) अवाढ ऊर्ध्वं अरक्षति ते अढ । रक्षत
Imp 2nd dual of रक्ष रक्षति अरक्षीत ररक्ष ररिष्यति ररिष्य । अभापि-
पातां Passive Aor 2nd Dual of भाप भापते अभापिषे वभापे
भापिष्यते ।

28th Verse — तान् प्रत्यवादीत अथ राघव अपि *To them Rama too*
spoke in turn यथा रंक्षितं प्रस्तुत कर्म धर्म्यं *commence the righteous cere-*
mony as desired by you तथा मरुद्भिर्भवतां *by means of the wind of*

प्रतुष्टुवुः कर्मा ततः प्रकृतै-

स्ते यज्ञियैर्द्रव्यगणैर्यथावत् ।

दक्षिण्यदिष्टं कृतमार्त्विजोन्-

स्तद्यातुपानैश्चिचिते प्रसर्पत् ॥ २८ ॥

आपिङ्गुरुक्षोर्हशिरस्यवालैः

शिरालजह्वैर्गिरिकूटदग्नैः ।

ततः क्षपाटैः पृथुपिङ्गलाक्षैः

खं प्राहृषेण्यैरिव चानशेऽग्दैः ॥ ३० ॥

your asceticism इत्यादि संस्कृतम् । Let the arrow-fire blaze वा चिचिते प्रसर्पत्
 in our fish-like form. इति अथर्वस्य Aor 3rd चर चरति 100 L. 18.
 शेषकृतम् । Imp 3rd sing. of चर चरते चरति चरते चरति चरति
 * 29th Verse — ते प्रतुष्टुवुः कर्मा ततः । Then they commenced the cere-
 mony चरते चरति इत्यादि । चरते चरति चरति चरति चरति चरति
 together according to rule इति च चिचितेः । the ceremony was per-
 formed by competent celebrants इति च चिचितेः । instructed by those
 entitled to the conducting । च चिचिते चरते चरति चरति चरति चरति
 प्रतुष्टुवुः Perf. 3rd pl. of कु कुति or कु कुति चरते चरति चरति चरति चरति
 चिचिते 3rd pers. 3rd sing. of चि चिचि चरते चरति चरति चरति चरति
 प्र-चरते 3rd pers. 3rd sing. of चर चरते चरति चरते चरति चरति चरति
 चरतः ।

30th Verse — खं ततः प्राहृषेण्यैरिव चानशेऽग्दैः । Then usefully covered
 with a fish-like form (i. e. fish-like form) चरते चरति चरति चरति चरति
 having many directed at him over the head इत्यादि चरते चरति चरति चरति चरति
 many legs इत्यादि चरते चरति चरति चरति चरति चरति चरति चरति चरति चरति

अधिज्यचापः स्थिरबाहुमुष्टि-
 रुदञ्चिताक्षोऽञ्चितदक्षिणोहः ।
 तान् लक्षणः संनतवामजङ्घो
 जघान शुद्धेपुरमन्दकर्पो ॥ ३१ ॥
 गाधेयदिष्टं विरसं रसन्तं
 रामोऽपि मायाचणमस्त्रचुञ्चुः ।
 स्यात्तुं रणे स्मेरमुखो जगाद
 मारीचमुच्चैर्वचनं महार्थं ॥ ३२ ॥

शुद्धेपुरसाक्षे with broad brown eyes शरमेणै इव ज्ञेये as if by rain
 clouds चपादैः चाप + चट चरति चाटोन् चार चटिष्यति । शानरे perf
 3rd sing of चण चयुते चागिष्ट or चार चमिष्यते or चयते चर । चर्दे,
 from चप and दा ।

31st Verse — लक्षणं तान् जघान Lakshmana killed them अधिज्यचाप
 having his bow strung स्थिरबाहुमुष्टि the fist of his arm being
 fixed उदञ्चिताक्ष his eyes looking upward अञ्चितदक्षिणा 1/2
 right thigh drawn in संनतवामजङ्घु the left leg bent forward शुद्धे
 his arrow being polished, 1 o sharp चमन्दकर्षि himself being no
 slow or dull drawer of the bow

32nd Verse — राम अपि Rama too चक्रचुञ्चुः well reputed in arms
 स्मेरमुख with a smiling face मारीच उच्चैः जगाद loudly addressed to
 Maricha मायाचरं famous for deceit गाधेयदिष्टं spoken of by the son
 of Gadhi (Viswamitra) विरसं रसन्तं banking harshly स्यात्तुं रणे and
 slaying in battle वचनं महार्थं the following speech of high import
 जगाद governs two accusatives here वचनं the speech spoken and
 मारीच the person addressed.

आत्मभरिस्त्वं पिशितैर्नराणां

फलेग्रहीन् हंसि वनस्पतीनां ।

श्रीवस्तिकत्वं विभवा न येषां

व्रजन्ति तेषां दयसे न कस्मात् ॥ ३३ ॥

अज्ञो द्विजान् देवयजीन्निहन्मः

कुर्मः पुरं प्रेतनराधिवासं ।

धर्मो ह्ययं दाशरथे निजा नो

नैवाध्यकारिष्महि वेदवृत्ते ॥ ३४ ॥

33rd Verse—आत्मभरि त्व पिशितै नराणां Thou that fillst thyself with the flesh of men फलेग्रहीन् हंसि वनस्पतीनां and lullest thou who accept fruits from forest trees for their subsistence येषां विभवः whose substances श्रीयस्तिकत्वं व्रजन्ति never get to the morrow, living from hand to mouth तेषां दयसे न कस्मात् why dost thou not spare them, अस्मि 2nd sing pres of अस् अस्मि । श्रीयस्तिकत्वं, य morrow—श्रीयस्तिकत्वं that which comes to pass on the morrow व्रजन्ति 3rd pl of व्रज व्रजति अराजीत वराज व्रजिष्यति । दयसे 2nd sing present of दे दयसे अदित दिद्ये दास्यते ।

34th Verse—अज्ञो द्विजान् We eat up Brahmins इवपमान् निहन्मः we kill the worshippers of gods कुर्मः पुरं प्रेतनराधिवासं we make to us the residences of dead men धर्मो ह्ययं दाशरथे निजा नो for, O son of Dasaratha, this is our natural duty नैव अध्यकारिष्महि वेदवृत्ते nor have been made entitled to the Vedic rule of life अस्मि 1st pl of अस् अस्मि Imp 2nd sing अस्मि Imp 1st pl अस्मि अस्मि अस्मि अस्मि अस्मि अस्मि । निहन्मः 1st pl pres. of अस् अस्मि । कुर्मः pres 1st pl of क कर्तुम् कर्तुम् कर्तुम् कर्तुम् कर्तुम् कर्तुम् । पुरं अर्वाङ्गिन् अर्वाङ्गिन् अर्वाङ्गिन् अर्वाङ्गिन् अर्वाङ्गिन् अर्वाङ्गिन् । अस्मि अर्वाङ्गिन् 1st pl of अ ।

धर्मोऽस्ति सत्यं तव राष्ट्रसाय

मन्यो व्यतिस्ते तु ममापि धर्मः ।

ब्रह्मद्विपस्ते प्रणिहन्मि येन

राजन्यवृत्तिर्धृतकार्मुकेयुः ॥ ३५ ॥

इत्थं प्रवादं युधि संप्रहारं

प्रचक्रत् राम निशाविहारौ ।

दृणाय मत्वा रघुनन्दनोऽथ

वाणेन रक्षः प्रधनान्निरास्यत् ॥ ३६ ॥

35th Verse — धर्मं क्वचि सत्यं तव राष्ट्रसायं O Rakshas, this is indeed thy duty or office क्वचि व्यतिस्ते तु मम अपि धर्मः but there exists another office too which is mine येन प्रणिहन्मि ते ब्रह्मद्विप by virtue of which I kill thee, the foe of Brahmans or sacrificial ceremonies राजन्यवृत्ति धृतकार्मुक इत्यु म, position being that of a Khatrya holding bow and arrow द्विपस्ते 3rd sing Atman of क्वचि क्व चिनि Imp 2nd sing रधि Impf आसीत् । प्रणिहन्मि pres 1st sing of चन चनि

36th Verse — रामनिशाविहारौ Rama and the night stalker एवं चक्रत् thus made प्रवादं युधि सम्प्रहार argumentation and contention, in battle रघुनन्दनं धृत then the son of Raghu दृणाय मत्वा thinking (i e dealing with) him as a piece of straw वाणेन रध प्रधनान् निरास्यत् cast the Rakshas out of the battle field by means of one arrow निरास्यत् Aor 3rd sing of चन चस्यति See L 3

जग्मुः प्रसादं दिजमानसानि

दौर्वापुका पुष्यचर्यं बभूव ।

निर्व्याजमिज्या ववृते वचश्च

भूयो वभाषे मुनिना कुमारः ॥ ३७ ॥

महीय्यमाना भवतातिमार्चं

सुराध्वरे घस्मरजित्वरेण ।

दिवोऽपि वजायुधभूषणाया

ङ्घ्रिणीयते वीरवती न भूमिः ॥ ३८ ॥

97th Verse — जग्मुः प्रसादं दिज मानसानि *The Deahm a man is obtained gratification दा दपुका पुष्यचर्यं बभूव the sky became a showerer of flowers दिर्व्याजं द्याया ववृते the sacrificial ceremony remained undisturbed वचश्च भूयो वभाषे मुनिना कुमारः and the prince was addressed a speech by the Munis जग्मुः Perf 3rd pl of जग्मन् जग्मन् जग्मान् अस्मिन्निति क्तः । दौर्वा verbal form from दृव् दृवंति दृवर्षीन् दृवर्षे दृविष्यति इत् । ववृते Perf 3rd s ङ of वृत् ववृत् ववृषिष्यन्ति ववृष्यन्ति । वभाषे 3rd sing pass Perf. of भाष भाषते वभाषिष्यति भाषिष्यते भाषितः ।*

38th Verse — भवता सुराध्वरे वज्ररजित्वरेण *By means of you, the conqueror of man-eaters (Rakshases) at the divine sacrifices भूमिः वीरवती the earth being possessed of a hero अतिमार्चं महीय्यमाना and therefore highly honoured in the universe दिवः अवि न ङ्घ्रिणीयते is not ashamed even before heaven वजायुधभूषणाया which has the hundred-armed (Indra) for its ornament ङ्घ्रिणीयते 3rd sing Nominal verb from ङ्घ्रि ।*

बलि वचने जलधि ममन्थे ।

जङ्गमृतं दैत्यबलं विजिग्य ।

कल्पान्तदुःम्या वसुधा तयोद्दे

येनियो भारोऽतिगुरुर्न तस्य ॥ ३८ ॥

इति द्रुपाणो मधुरं हितञ्च

तमाञ्चिह्नैद्यिनयशमूमिं ।

रामं मुनिः प्रीतमना भूतान्ते

यगांसि राज्ञां निजपृथयिष्यन् ॥ ३९ ॥

इतः स्म मित्रावरुणौ किमेता ।

किमश्विनौ सोमरसं पिपासू ।

जनं समस्तं जनकाश्रमस्य

रूपेण तावौजिहतां वृसिंहौ ॥ ४१ ॥

अजिग्रहत्तं जनको धनुस्तत्

येनाहिं दद्वैत्यपुरं पिनाकी ।

जिज्ञासमानो बलमस्य वाह्वो-

ईसन्नभाङ्क्षीद्रधुनन्दनस्तत् ॥ ४२ ॥

आहिहत्तं causal Aor 3rd sing of अह् to hit कश्चित् शत्रवे अहितम् ।
जिज्ञासदिष्यत्तं caus fut part of desiderative of ज्ञ् to desire जिज्ञासति
causal thereof जिज्ञासयति ।

41st Verse—इतः स्म मित्रावरुणौ किमेता *Are Mitra and Varuna come hither कि अश्विनौ or are they the Asvins for us सोमरसं पिपासू come here desirous of drinking the juice of the Soma इति नौ वृसिंहौ रूपेण औजिहतां those two great persons by means of their beauty set this on speculation जनं समस्तं जनकाश्रमस्य all people in the hermitage of Janaka इतः hither अ expletive इतः or आ इतः past part. dual of इत् । पिपासू dual—desider. verbal of प् to drink—पिबति अयात् एषोर् एष्यति । औजिहतां causal Aor dual of अह् to speculate on अश्विनौ औजिह् अयाद्यत् कश्चित्शत्रवे ।*

42nd Verse—अजिग्रहत्तं त जनको धनुस्तत् *Janaka made him (Rama) take up that bow येन आहिं दत्तं पिनाकी दैत्यपुरं by which the great a holder (Siva) had afflicted the town of the Danavas जिज्ञासमानो बलं अस्य वाह्वोः desirous of a certaining the strength of his arms अश्विनो वमाङ्गीन् एधुनन्दनस्तत् the son of Laajhu laughing smothered at*

ततो नदीषणान् पथिकान् गिरिज्ञा-

नाह्वयकान् भूमिपतेरयोध्यां ।

दित्सुः सुतां योधहरैस्तुरङ्गै-

र्व्यसर्जयन्मैथिलमर्त्यमुख्यः ॥ ४३ ॥

शिप्रं ततोऽध्वन्यतुरङ्गयायी

यविष्ठवद् दृढतमोऽपि राजा ।

आख्यायकेभ्यः श्रुतस्त्रनुवृत्ति-

रग्लानयानो मिथिलामगच्छत् ॥ ४४ ॥

अजिपदन् Aor causal 3rd sing of पद पदयति । कारिदन् Aor causal 3rd sing. of चरे चरेति कारीत चारि चरिष्यति । जिज्ञासमान pres. part besides of ज्ञा । पदन pres part of पद पदति पदयति कदापि कदापि हविष्यति । अभाहीत Aor 3rd sing of भज भजति भजन् भजयति भज ।

43rd Verse — ततो नदीषणान् पथिकान् गिरिज्ञानाह्वयकान् भूमिपतेरयोध्यां दित्सुः सुतां योधहरैस्तुरङ्गैर्व्यसर्जयन्मैथिलमर्त्यमुख्यः Then the chief of the men of Mithila दित्सु सुतां desirous of getting away has daughter योधहरैस्तुरङ्गैः sent forth by means of horses capable of making conquests in battle अयोध्यां to Ayodhya आकापकान् भूमिपतेः messengers

44th Verse — ततोऽध्वन्यतुरङ्गयायी यविष्ठवद् दृढतमोऽपि राजा आख्यायकेभ्यः श्रुतस्त्रनुवृत्तिरग्लानयानो मिथिलामगच्छत् Then the King Dasaratha आकापकान् श्रुतस्त्रनुवृत्तिः having through news tellers heard of his son's affray शिप्रं मिथिलाः अगच्छत् quickly went to Mithila अध्वन्यतुरङ्गयायी ruling on horses good for roads यविष्ठवत् दृढतमोऽपि कवि himself being like a young man though very old अज्ञानवान् having horses indefatigable in travelling

शतः सः सिखावहणी किमेता ।

किमश्विनौ सोमरसं पिपासु ।

जनं समस्तं जनकाग्रमस्थं

रूपेण तावैजिहतां नृसिंहौ ॥ ४१ ॥

अजिग्रहतां जनको धनुस्तत्

येनादिदृष्ट्यपुरं पिनाकी ।

जिज्ञासमानो बन्धमस्य दाष्टो-

हसन्नभाङ्घोऽपुनन्दनस्तत् ॥ ४२ ॥

ततो नदीष्वान् पथिकान् गिरिजा-

नाह्वयकान् भूमिपतेरयोध्यां ।

दित्सुः सुतां योधहरैस्तुरङ्गै-

र्व्यसर्जयन्मैथिलमर्त्यमुख्यः ॥ ४३ ॥

द्विप्रं ततोऽध्वन्यतुरङ्गयायी

यविष्टवद् दृढतमोऽपि राजा ।

आख्यायकेभ्यः श्रुतस्त्वनुवृत्ति-

रत्नानयानो मिथिलामगच्छत् ॥ ४४ ॥

अजिपद्वत् Aor causal 3rd sing of धर प्रथयति । आदिदत् Aor causal 3rd sing. of अरं अरति आदीत् आनरं अरिष्यति । अिज्ञापमान pres part (desider of ज्ञा । असन pres part of अस असति अरपीते जहाय हसिष्यति । अनादीत् Aor 3rd sing of भज भवति बभूव सस्यति सज् ।

43rd Verse—तत मेथिलमर्त्यमुख्यः *Then the chief of the men of Mithila दित्सुः सुतां desirous of giving away his daughter व्यसर्जयत् योधहरैः तुरङ्गैः sent forth by means of horses capable of making conquests in battle अयोध्यां to Ayodhya आह्वयकान् भूमिपते messengers for meeting the King Dasaratha नदीष्वान् competent for dips in rivers, 1 e crossing rivers पथिकान् conversant with the road on the plains गिरिज्ञान and knowing mountain passes and roads*

44th Verse—तत राजा *Then the King Dasaratha आख्यायकेभ्यः श्रुतस्त्वनुवृत्ति having through news tellers heard of his son's affery द्विप्रं मिथिला अगच्छत् quickly went to Mithila अध्वन्यतुरङ्गयायी riding on horses good for roads यविष्टवत् दृढतम अपि himself being like a young man though very old अद्यानयाप having horses indefatigable in travelling*

वृन्दिष्ठमार्चीद्वसुधाधिपानां

तं प्रेष्ठमेतं गुरुवद्गरिष्ठं ।

सहस्रहान्तं सुवृताधिवासं

वंहिष्ठकीर्त्तिं र्यशसा वरिष्ठं ॥ ४५ ॥

त्रिवर्गपारीणमसौ भवन्त-

मध्यासयन्नासनमेकमिन्द्रः ।

विवेकदृश्वत्वमगात् सुराणां

तं मैथिलो वाक्यमिदं बभाषे ॥ ४६ ॥

हिरण्मयी साललतेव जङ्गमा

च्युता दिवः स्थासुरिवाचिरप्रभा ।

45th Verse — वृन्दिष्ठकीर्त्तिं Janaka of wide spread reputation सहस्र equal to his guest Dasaratha मार्चीत तं honoured him, 1 e received with honour एतं वृन्दिष्ठं बहुधाधिपानं this most distinguished of kings प्रेष्ठ most amiable गुरुवत् गरिष्ठ most exalted like a piece for महाम् noble सुवृताधिवास the very repository of virtue यशसा वरिष्ठं high in reputation मार्चीत Aor 3rd sing of अर्च अर्चति आनर्च अर्चिष्यति अर्चित । वृन्दिष्ठ superlative of वृन्दारक, प्रेष्ठ of प्रिय, गरिष्ठ of गुरु, वरिष्ठ of वरुण, वरिष्ठ of वर ।

46th Verse — च्युते इन्द्र Indra himself अध्यासयन् आसन एकं भवन्तं त्रिवर्गपारीणं making you, who had already attained the three great objects of life, sit on one and the same seat with him विवेकदृश्वत्त्वमगात् आगत सुराणां obtained the position of an observer of discrimination among the gods तं मैथिल वाक्यमिदं बभाषे the king of Mithila addressed this speech to him, Dasaratha अध्यासयन् part causal of अधि आस आस । आगत Aor sing of एत एति । बभाषे as in II 37

47th Verse — पुता मथिली The daughter, princess of Mithila

शशाङ्ककान्तेरधिदेवताकृतिः

सुता ददे तस्य सुताय मैथिली ॥ ४७ ॥

लब्धां ततो विश्वजनीनवृत्ति-

स्तामात्मनीनामुदबोढ रामः ।

सद्रत्नमुक्ताफलभर्मभूषां

संवहयन्तो रघुवंश्यलक्ष्मीं ॥ ४८ ॥

सुप्रातमासादितसम्पदं तद्-

वन्दारुभिः संस्तुतमभ्ययोर्ध्वं ।

अश्वीथराजन्यकहास्तिकाद्य-

मगात्सराजं बलमध्वनीनं ॥ ४९ ॥

द्विरपथी सातलवा इव जडता like a noceable golden Sils creeper
 च्युता दिव स्यासु अचिरप्रभा इव like a flush of unnoceable lightning
 dropped from the sky शशाङ्ककान्ते अधिदेवताकृति the very form of
 the goddess resident in the splendour of the moon ददे तस्य सुताय was
 given to his (Dasaratha's) son

48th Verse—तत राम विश्वजनीनवृत्तिः उदबोढ Then Rama devoted
 to the benefit of the universe married तं लब्धा च्यात्मनीया her thus
 obtained as his own सद्रत्न . decked in goal. of amonds, pearls and
 gold मवहयन्तो रघुवंश्यलक्ष्मी augmenting the Fortuna of the family
 of Raghu उदबोढ Aor Atman 3rd sing of उद वृत्ति as in II.
 27, सवहयन्ती pres. part fem of उद वृत्ति ।

49th Verse—तद्वलं अश्वनीन That army of Dasaratha well suited
 for marching on the road सुप्रात having a fine auspicious morning
 आसादितसम्पद in the enjoyment of great joy वन्दारुभिः संस्तुत
 enlo- gized by bards अश्वीथराजन्यकहास्तिकाद्य abounds in horses, carriers

विशङ्कटो वक्षसि वाणपाणिः

सम्पन्नतालद्वयसः पुरस्तात् ।

भीष्मो धनुष्मानुपजान्वरत्निः

एति स्म रामं पथि जामदग्नयः ॥ ५० ॥

उच्चैरसौ राघवमाह्वतेदं

धनुः सवाणं कुरु मातियासीः ।

पराक्रमज्ञः प्रियसन्ततिस्तं

नम्रः क्षितोन्द्रोऽनुनिनीपुरूचे ॥ ५१ ॥

and elephants अश्वेषोऽथ अगत पराज went towards Ayodhya with the king अगत Aor 3rd sing of ३७

50th Verse—जामदग्नयः The son of Jamadagni, Parnsurama विशङ्कट वक्षसि large chested वाणपाणि arrow in hand सम्पन्नतालद्वयसः like a full grown palm tree in stature भीष्म धनुष्मान् fierce and armed with a bow उपजान्वरत्नि his hand reaching to the knee पुरस्तात् ऐति अ राम पथि encountered Rama in front of the road ऐति आ ऐति pres 3rd sing of ३७ ।

51st Verse—उच्चैः कसौ राघव आह्वत Loudly I challenge! the son of Raghu thus उच्चैः कसौ सवाणं कुरु Make this bow fitted with the arrow मा अतियासीः pass me not over क्षितोन्द्र the king पराक्रमज्ञ knowing his strength प्रियसन्तति and loving his own children न अचे said to him नम्रः अनुनिनीपुः humbly and desirous of consulting him आह्वत Aor Atman 3rd sing of अह् अस्ति न अह्वाव अह्वे आह्वति ने ; कुरु Imp 2nd sing of कुरु करोति । अति यासी Aor 2nd sing. (augment omitted because of मा) of या याति अयासीत यसे यास्यति । अनु निनीपुः verbal desiderative of नी यति निनीयति ; अचे Perf Atman 3rd sing of अच ।

अनेकशः निर्जितराजकसुत्वं

पितृनताप्सुर्निर्दपरक्ततोयैः ।

संक्षिप्य संरम्भमसद्विपक्षं

कास्थार्भकेऽस्मिंस्तव राम रामे ॥ ५२ ॥

अजीगणत् दाशरथं न वाक्यं

यदा सदर्पेण तदा कुमारः ।

धनुर्व्यकाशीद्गुरुवाणगर्भं

लोकानलावीद्विजितांश्च तस्य ॥ ५३ ॥

52nd Verse — अनेकशः निर्जितराजक इत् *You who have often con-
quered / multitudes of kings* विद्वृण चताप्सुर्निर्दपरक्ततोयैः *(You have made
offerings to the manes with the blood of kings for water)* संक्षिप्य संरम्भ
असत विपक्ष *refrain thy wrath which has no existent enemy for its
object तव का वाक्या अर्भके अस्मिन् राम what concerns can you hate for
this shall Rama to challenge him as an equal राम O Rama
चताप्सुर्निर्दपरक्ततोयैः Aor 2nd sing of दप as in 1 2 संक्षिप्य Imp 2nd sing
of क्षिप विपक्षि अचैषीत् विपक्ष सेष्यति चित्त ।*

53rd Verse — यदा म् सदर्पेण *When he through haughtiness दाशरथं
वाक्यं न अजीगणत् did not count for anything the words of Dasa-
ratha तदा कुमारः then the prince Rama धनुर्व्यकाशीद्गुरुवाणगर्भं
drew the bow with a heavy arrow within it तस्य विजितान् लोकान् च
अलावीत् and demol shed his (Parasurama's) conquered worlds
अजीगणत् Aor 3rd sing of गण गणयति 10th Conjugation. वि
अकाशीत् Aor 3rd sing of कश् कर्षति (or कर्षति) अकाशीत् अलावीत्
अलावीत् च कर्षं कर्षति कर्षति कर्ष । अलावीत् Aor 3rd sing of लू लुप्तानि
लुप्तीते अलावीत् अलावीत् कर्षति कर्षति कर्षति कर्षति ।*

जिते नृपारौ सुमनीभवन्ति

शब्दायमानान्यशनैरशङ्कं ।

दृढस्य राज्ञोऽनुमते बलानि

जगाह्विरेऽनेकमुखानि मार्गान् ॥ ५४ ॥

अथ पुरुजवयोगान्नेदयदूरसंस्थं

दवयदतिरयेण प्राप्तमुर्वीविभागं ।

क्लमरहितमचेतनीरजीकारितक्षां

बलमुपहितशोभां तूर्णमायादयोध्यां ॥ ५५ ॥

54th Verse — जिते नृपारौ *The enemy of kings, Parasurama being overcome* बलानि सुमनीभवन्ति *the forces of Dasaratha being glad lened in mind* शब्दायमानानि अशनैः *shouting loudly* दृढस्य राज्ञः अनुमते *by command of the old king* अशङ्कं जगाह्विरे अनेकमुखानि मार्गान् *fearlessly took to the roads taking various ways in separate companies* सुमनीभवन्ति pres part neut plural. जगाह्विरे Perf 3rd pl of गच्छ गच्छते अगच्छिष्ये or अगच्छ अगच्छ गच्छिष्यते or गच्छिष्ये गच्छ ।

55th Verse — अथ वन *Then the army* पुरुजवयोगान् *by reason of great rapidity* नदयत दूरसंस्थं *quickly nearing sites far off* दवयत अतिरयेण प्राप्त उर्वीविभागं *and by means of great swiftness again as quickly distancing behind the part of the earth reached* क्लमरहितमचेतनीरजीकारितक्षां *the soil of which had been made dustless by sweeping and watering उपहितशोभां and which had been decorated by banners and flags* नैदयत pres part neut. derived from अतिक्राम् agrees with वनम् । दवयत the same from दूर । अचेतत the same from चित्त चेतति अचेतनी चिचत अतिव्यतिः आयात Impf 3rd sing. of आ-या याति अयासीत् यथा यास्यति यात ।

BOOK III

वधेन संख्ये पिशिताशनानां

शत्रान्तकस्याभिभवेन चैव ।

आव्यम्भविष्यु र्यशसा कुमारः

प्रियम्भविष्यु न स यस्य नासीत् ॥ १ ॥

ततः सुचेतीकृतपौरभृत्यो

राज्येऽभिपेक्ष्ये सुतमित्यनीचैः ।

आघोषयन् भूमिपतिः समस्तं

भूयोऽपि लोकं सुमनीचकार ॥ २ ॥

1st Verse —वधेन संख्ये पिशिताशनानां *By the slaughter in battle of raw flesh eaters (Rakshases)* शत्रान्तकस्य अभिभवेन चैव *and also by the overthrow of the exterminator of Kaketryas, i. e. Parasurama* कुमारः यशसा *आव्यम्भविष्यु the prince having become magnified by his consequent reputation* न आसीत् च *there was no such person* यस्य प्रियम्भविष्यु न *whose beloved he was not, or had not become* आसीत् *Impf 3rd sing of अस्ति चित् ।*

2nd Verse —ततः भूमिपतिः *Then the King Dasaratha* सुचेतीकृत-पौरभृत्य *by whom citizens and dependents had already become glad* लनेन च *प्रोclaiming aloud* राज्ये अभिपेक्ष्य सुत *I will anoint my son to royalty* भूयोऽपि सुमनीचकार *again made gladdened in mind* समस्तं लोकं *the whole people* सुमनीचकार *Perf 3rd sing of सुमनीचकारेति । अस्ति देख्ये १st let sing Atman of अस्ति चित्ति स अस्ति चित् अस्ति चित् अस्ति चित् अस्ति चित् अस्ति चित् । आघोषयन् pres part of आघोषयति ।*

आदिशदादीतल्लशानुकल्पं
 सिंहासनं तस्य सपादपीठं ।
 सन्तप्तचामीकरवल्गुवज्रं
 विभागविन्यस्तमहार्धरत्नं ॥ ३ ॥
 प्रास्थापयत् पूगकृतान् स्वपोषं
 पुष्टान् प्रयत्नाद्दृढगात्रबन्धान् ।
 सभर्मकुम्भान् पुरुषान समन्तात्
 पत्कापिणस्तीर्थजलार्थमाशु ॥ ४ ॥
 उक्षाम्पुचक्रुर्नगरस्य मार्गान्
 ध्वजान् बबन्धु मुमुचुः खड्गपान् ।

3rd Verse — अदिशत् तस्य सिंहासनं सपादपीठं He ordered his (Ra-
 ma's) throne with a foot rest आदीतल्लशानु कल्पं like blaring fire in
 colour and splendour सन्तप्तचामीकरवल्गुवज्रं because it was studded
 with diamonds shining like purified gold विभागविन्यस्तमहार्धरत्नं and
 set in different places with very costly gems आदिशत् Aor 3rd
 sing of आदिशति दिशति अदिशत् दिदिशत् दक्ष्णात् दिष्टः ।

4th Verse — उक्षाम्पुचक्रुर्नगरस्य मार्गान् ध्वजान् बबन्धु मुमुचुः खड्गपान् ।

सभर्मकुम्भान् with golden pots पत्कापिणः used to foot exercises तीर्थजलार्थं
 for getting water from holy places

5th Verse — अर्थवराद्यानिपुणा निपुणाः Competent persons appointed
 to various offices उक्षा प्रचक्रुः नगरस्य मार्गान् made the streets of the town
 watered ध्वजान् बबन्धुः put up flags मुमुचुः खड्गपान् sent up license

दिशश्च पुष्पैश्चकरुर्विचित्रै-

रथेषु राज्ञा निपुणा नियुक्ताः ॥ ५ ॥

मातामहावासमुपेयिवांसं

मोहादपृष्ट्वा भरतं तदानौ ।

तत्केकयी सोढुमशकुबाना

ववार रामस्य वनप्रयाणं ॥ ६ ॥

कर्णेजपैराहितराज्यलोभा

स्त्रैणेन नीता विकृतिं लघिम्ना ।

to the sky दिशश्च पुष्पैश्चकरुर्विचित्रै dispersed various coloured flowers in all quarters. उवाच the preposition प्र inserted in उवाचवक्तुः Perf 3rd pl of उच्यते उच्यते चैवैत उच्यते । इदम् the same of उच्यते । मुमुक्षु the same of मुच्यते मुच्यते इत्युच्यते मुमुक्षु मोक्ष्यात् मुच्यते । चकुरे the same of कृ कृति चकुरेत् चकार कर्त्तव्ये न or करीष्यति कर्त्तव्ये ।

6th Verse — तत् केकयी स ड अशकुबाना *Kelays being unable to bear that decoration of the city सोढुमा न हारुषा not having by reason of her ignorance and impatience inquired through a messenger भरत तदानौ मातामहावास उपेयिवास of Bharata who was at that time in the residence of his maternal grandfather ववार रामस्य वनप्रयाणं begged of the king an order for Rama's going to the forests सोढु* Inf of उच्यते उच्यते अपरिच्छेद विहिते भाट । अशकुबाना pres part fem Atmana of अकुम्बति अकुम्बति इति । उपेयिवास part. perf उपेयि accus singular अरुषा Indeel part of प्रश्न इच्छति अराधीन परम् प्रच्छात इष्ट । ववार Perf 3rd sing of व वृषति वृणुते वृषति वृणुते वरति मे ।

7th Verse — कर्णेजपैराहितराज्यलोभा *Filled with ambition for the empire by evil minded whisperers सोढुमा नीता विकृतिं लघिम्ना worked*

रामप्रवासे व्यमृशन्न देशं

जनापवादं सनरेन्द्रमृत्युं ॥ ७ ॥

वसूनि देशांश्च निवर्त्तयिष्यन्

रामं नृपः संगिरमाण एव ।

तयावजज्ञे भरताभिषेको

विपादशङ्कुश्च मत्तौ निचखे ॥ ८ ॥

ततः प्रविव्राजयिषुः कुमार-

मादिश्वदस्याभिगमं वनाय ।

up to perverseness by low womanishness रामप्रवासे नि-वमृशन्न म-दोषं
did not calculate the calamity in Rama's banishment जनापवादं सनरेन्द्र-
मृत्युं popular disgrace together with the king's death सविष्ठा fern.
of masc. लक्ष्मिणा वि व्यमृशत् Impl 3rd sing of व्यमृशति व्यमृशतीत्
व्यमृशतीत् मममं वसूनि मर्यति ।

8th Verse — राम निवर्त्तयिष्यन् With a view to stop Rama's banish-
ment एव भरताभिषेक the king having promised to Kekyll वसूनि
देशान् च एव treasures and provinces also तथा अरजज्ञे was by her
slighted or refused in his offer भरताभिषेका विपादशङ्कुश्च The instal-
lation of Bharata and the spear of grief मत्तौ निचखे was driven in
his heart सगिरमाण pres part of सू निरति अमरीत जनापवादं मर्यति
मर्यति कीर्त् । अरजज्ञे 3rd sing pres pass शा जानाति । नि-चखे
Pass pres 3rd sing of चम चरति चरानीत् and चरनीत् चरान
चरिष्यति चरत ।

9th Verse — ततः राजा व्रजन् Then the king grieving प्रविव्राजयिषु
कुमारं विलग्नं to send Rama away मादिश्वदस्याभिगमं वनाय ordered
his proceeding to the forest भौमिनिषीतानुसरण followed by the son
of Sumitra and by Sita पुमकनेच एव in a chariot driven by S-

सौमित्रिसीतानुचरस्य राजा

सुमन्तनेत्रेण रथेन शोचन् ॥ ९ ॥

केचिन्निन्दु नृपमप्रशान्तं

विचुकुशुः केचन सासमुच्चैः ।

उचुस्तयान्ये भरतस्य मायां

धिकेकयीमित्यपरो जगाद् ॥ १० ॥

गतो वनं शोभवितेति रामः

शोकेन देहे जनतातिमात्रं ।

धीरास्तु तत्र च्युतमन्यवोऽन्ये

दधुः कुमारानुगमे मनांसि ॥ ११ ॥

mantra आदिचत् Aor. 3rd sing दिग् दिगति । सुमन्तनेत्रेण । ९ of which Sumantra was the guide, from wh to lead

10th Verse —केचित् निन्दन्तः क्व क्वश्च न Some blamed the king as destitute of self control विचुकुशुः केचन सासं उचै Some cried aloud with tears in their eyes उचु तथा अन्ये भरतस्य मायां others spoil of Bharata's deceitery धिके केकरो इति अपरो जगाद् others againt said "I'm on Nekya!" निन्दन् Perf 3rd pl निन्द निन्दति चनिन्धीत् निन्दिषति । वि चुकुशु Perf 3rd pl of कृञ् क्रोषति अक्रुचत चुभाद् क्रोषति ऋष्ट । जगाद् Perf 3rd sing गद् गदति जगादीत् गदिष्यति गदित्वा

11th Verse —गतो वनं च भविता राम To-morrow Rama will be gone to the forests इति शोकेन with this grief जनता चतिमात्र देहे the people burnt excessively धीरा तु तत्र अन्ये but others who were there calm in their judgments च्युतमन्यव giving up grief दधु कुमारानुगमे मनांसि they placed their minds on following the prince भविता

रामप्रवासे व्यमृशन्न देशं ~

जनापवादं सनरेन्द्रमृत्युं ॥ ७ ॥

वसूनि देशांश्च निवर्त्तयिष्यन्

रामं नृपः संगिरमाण एव ।

तयावजज्ञे भरताभिषेको

विपादशङ्कुश्च मत्तौ निचखे ॥ ८ ॥

ततः प्रविव्राजयिषुः कुमार-

मादिक्षदस्याभिगमं वनाय ।

up to perserseness by low womanishness रामप्रवासे वि-व्यमृशन्न म.देशं
did not calculate the calamity in Rama's banishment जनापवादं सनरेन्द्र-
मृत्युं popular disgraces together with the king's death चक्षिष्या fem
of masc. क्षिपिष्याः वि व्यमृशन् Impf 3rd sing of व्यमृश व्यमृशति अथाचीत्
अमाचीत् ममर्षं चक्षति मर्षयति ।

8th Verse —राम निवर्त्तयिष्यन् With a view to stop Rama's banish-
ment एव संगिरमाण the king having promised to Kekaya वसूनि
देशान् च एव treasures and provinces also तया अवजज्ञे was by her
slighted or refused in his offer भरताभिषेक विपादशङ्कुश्च The instal-
lation of Bharata and the spear of grief मत्तौ निचखे was driven in
his heart संगिरमाण pres part of संगिरति अगारीत अगार मरीच्यति
मरिच्यति शीर्षं । अवर्जय 3rd sing perf pass शा जानाति । निचखे
Pass perf. 3rd sing of चख चरति अचानीत् and अचनीत् चखाम
अचिष्यति च्छात ।

9th Verse —ततः राजा शङ्खन् Then the king greeting प्रविव्राजयिषु
कुमार willing to send Rama away आदिक्षत् अयं अभिगमं वनाय ordered
his proceeding to the forest मैत्रिभिधीमानुषरस्य followed by the son
of Sumitra and by Sita सुमन्त्रनेवेश रथेन in a chariot driven by Su

सैमित्रिसीतानुचरस्य राजा

सुमन्त्रनेत्रेण रथेन शोचन् ॥ ९ ॥

केचिन्निनिन्दु नृपमप्रशान्तं

विचुकुशुः केचन सासमुच्चैः ।

जबुस्तथान्ये भरतस्य मायां

धिकेकधीमित्यपरो जगाद् ॥ १० ॥

गते वनं शोभवितेति रामः

शोकेन देहे जनतातिमात्रं ।

धीरास्तु तत्र च्युतमन्यवोऽन्ये

दधुः कुमारानुगमे मनांसि ॥ ११ ॥

mantra आदिचत Aor 3rd sing दिश दिशति । सुमन्त्रनेत्रेण १ ० of which Samantra was the guide, from नी to lead

10th Verse —कचित् निनिन्दुः खप खपत् न Some blame l the king as destitute of self control विचुकुशुः केचन सासं उच्ये Some eriel aloud with tears in their eyes जबु तथा अन्ये भरतस्य मायां others spoke of Bl or ita's ek canery धिकेकधी इति खपरा जगाद् others agwam said 'Eie on Kehayl' निनिन्दु Perf 3rd pl निन्द निन्दति अनिन्दीत् निनिन्दति । वि चुकुशु Perf 3rd pl of कुरु कौशलि चकृचत् चक्राम प्रोचति कृच । जगाद् Perf 3rd sing गद् गहति खगादीत् गदिष्यति गदित्वा ।

11th Verse —राम वनं शो भविता राम To-morrow Rama will be gone to the forests इति शोकन with this grief जनता अनिमात्र दधु the people burnt excessively धीरा तु तत्र अन्ये bit others who were there calm in their judgments च्युतमन्य giving up grief दधु कुमारानुगमे मनांसि they placed their minds on following the prince भविता

प्रस्थास्यमानावुपसेदुपस्तौ

शोशुच्यमानानिदमूचतुस्तान् ।

किं शोचतेहाम्युदये वतास्मान्

नियोगलाभेन पितुः कृतार्थान् ॥ १२ ॥

असृष्ट यो यश्च भयेष्वरक्षीद्-

यः सर्वदास्मानपुपत्स्वपोषं ।

महोपकारस्य किमस्ति तस्य

तुच्छेन यानेन वनस्य मोक्षः ॥ १३ ॥

Fut. 3rd sing of भू भवति वभूत् वभूव भविष्यति । हेरे Perf Pass 3rd sing दृष्ट दृष्टि वधाधीत ददाष्ट धक्ष्यात् दग् । दधु Perf. 3rd pl of धा दधाति दधो दधात् धास्यति दित ।

12th Verse — प्रस्थास्यमानौ नौ The two princes about to depart इदं उचतु spoke thus or thus शोशुच्यमानान नाम उपसेदुष to the deeply grieving persons who had come in their way किं शोचत वत इष why should you, pray, grieve here अम्युदये अस्मान् for us ॥ our exaltation नियोगलाभेन पितुः कृतार्थान् having accomplished our objects by obtaining a command from our father प्रस्थास्यमानौ Fut part nom dual of स्था । शोशुच्यमानान Pres part accus pl frequentative of शुच । उपसेदुष Perf part कतु acc pl of षट् सेदियान सद्विवाधौ । शोचत Imp 3rd pl शच ।

13th Verse — असृष्ट य He who produced us यश्च भयेषु अरक्षीत् and who defended us in fears and perils य सर्वदा अस्मान् अपुपत्स्वपोषे who always cherished us as his own महोपकारस्य तस्य किं अस्ति मोक्ष what return is this for his great benefits तुच्छेन यानेन वनस्य by a trifling departure for the forests असृष्ट Aor 3rd sing Atman

विद्युत्प्रणाशं सवरं प्रनष्टो

यदोद्भिषोपं तृणवद्विशुष्कः ।

अर्थे दुराये किमुत प्रवासे

न शासनेऽवस्थितो यो गुरूणां ॥ १४ ॥

पौरा निवर्त्तध्वमिति न्यगादी-

त्तातस्य शोकापनुदा भवेत् ।

मा दर्शितान्यं भरतश्च मत्तो

निवर्त्तयेत्याह रथं स हृतं ॥ १५ ॥

of एत 4th conj सद्यते सद्यते सद्यते । अरसीत Aor 3rd sing of रथ रथति रथे &c । अद्यते the same of उप पुष्यति पुष्ये पोष्यति पुषे ।

14th Verse — विद्युत् प्रणाशं च सवरं प्रनष्ट *Better that he perish like the vanishing of lightning यदा फलं प्राप त्ववक्तु विशुष्क or wither like the upheaved grass arising up अर्थे दुराये even in matters difficult of attainment कि उक्त प्रवासे what to say (to say nothing) of a mere residence abroad न शासने अवस्थितो यो गुरूणां who does not stand by the commands of his parents प्रणमः The nasal becomes cerebral in मय when it terminates in म । विनष्ट Here मय does not terminate in न and therefore the nasal does not change into the cerebral*

15th Verse — पौरा निवर्त्तध्व *Citizens! do ye stop* इति न्यगादीत् *thus he spoke* तातस्य शोकापनुदा भवेत् *be ye assagers of our father's grief* मा दर्शित भरतं च अन्य मत्त *and do not look upon Bharata as different from myself* निवर्त्तय रथं इति आह स हृतं *stop the carriage, thus he spoke to the coachman* Sumantra निवर्त्तध्व Imp 2nd pl of रथ रथति । भवेत् the same of भू भवति अभूत् भूय भविष्यति । दर्शित

ज्ञात्वेङ्गितैर्गतत्वरतां जनाना-

मेकां शयित्वा रजनीं सपौरः ।

रक्षन् वनेवासकृताद्भयात्तान्

प्रातश्छलेनापजगाम रामः ॥ १६ ॥

अस्त्राक्षुरसं करुणं हवन्तो

मुहुर्मुहुर्न्यश्चसिपुः कवोष्णं ।

हा राम हा कष्टमिति ब्रुवन्तः

पराङ्मुखैस्ते न्यवृतन्मनोभिः ॥ १७ ॥

the same of हत without the augment See II 1 निवर्तये Imp
2nd sing causal of हत । वाच from हू

16th Verse — ज्ञाना इङ्गितै गतरतां जनानां *Understanding by signs
the people's disposition to go with him* रजनीं शयित्वा सपौरः
sleeping one night with the citizens रक्षन् वन वासकृताद् भयात् तान्
protecting them from the fear of forest & cellars, lions, &c प्रातः छलेन
अपजगाम राम *On the plea of morning duties Rama went away*
ज्ञाना Indeclinable part. ज्ञा जागामि । शयित्वा the same of शी हते
-चुरविष्ट शिष्टं शयित्वा शयित ।

17th Verse — ते अस्त्राक्षुरसं करुणं हवन्तः *They pitiously wailing shed
tears* मुहुः मुहुः न्यश्चसिपुः कवोष्णं *again and again they breathe & tepid
breaths* हा राम हा कष्टं इति ब्रुवन्तः *saying, "O Rama! O the
trouble!"* पराङ्मुखैः *मनोभिः* *they returned with their minds
turned aside, i. e. their minds turned in the direction of Ravana.*
हवन्तः pres part pl ह रीति or हवीति हरापीत् हराय हविष्यति हतः ।
नि अश्चसिपुः Aor 3rd pl अश्च शसिपि Imp! अश्चसीत् or अश्चसत् Aor
अश्चसीत् अश्चात् अश्चसति । म्हातन्त Aor 3rd sing parasmai of हत
वत्तमे ।

सूतोऽपि गङ्गासलिलैः पवित्रां

सहाश्वमात्मानमनल्पमन्युः ।

ससीतयो राघवयोरधीयन्

श्वसन् कदुष्णं पुरमाविवेश ॥ १८ ॥

प्रतीयुषा पू र्दृष्ट्वा जनेन

दौर्भानुशीतांशुनिराकृतेव ।

राजन्यनक्षत्रसमन्वितापि

शोकान्धकारश्चतसर्वचेष्टा ॥ १९ ॥

18th Verse—सूत अपि The coachman too सहामन्त्रिते पवित्रा
having purified with the waters of the Ganga सहाश्व आत्मान himself
with the horses अनल्पमन्यु being with no little grief अधीयन् remem-
bering, i e, thinking ससीतयो राघवयो of the sons of Raghu with
Sita श्वसन् कदुष्ण breathing fiercely पुरं आविवेश entered the city
पवित्रा Indeed part पू पुनाति पुनीते or पदत्र चपावीत अपविष्ट पुपुषु पुपुवे
परिवर्तिते ते अधीयन् pres part अधि इक । आ विवेश Perf 3rd sing
of विश विभक्ति अविद्यत विद्यत वैद्यति विद्य

19th Verse—प्रतीयुषा जनन By the people returning पू दृष्ट्वा the
city was seen दौ भानुशीतांशुनिराकृता इव like the sky bereft of the
sun and moon राजन्यनक्षत्रसमन्विता अपि though joined with royal
relatives as stars शोकान्धकारश्चतसर्वचेष्टा destitute of all active motion
through the darkness of grief ससीयुषा Perf part (कृष्) Instr sing
of प्रति २ प्रतीदिषात् । दृष्ट्वा १st १ Perf 3rd sing of दृश् ।

विलोक्य रामेण विना सुमन्त्र-

मच्योष्ट सत्वान्नृपतिश्रुताशः ।

मधूनि नैपीद्वरलिपन्नगन्धै

र्मनारमे न व्यवसिष्ट वस्त्रे ॥ २० ॥

आसिष्ट नैकत्र शुचा व्यरंसीत्

हताहतेभ्यः क्षितिपालभाग्यः ।

स चन्दनोशिरमृणालदिग्धः

शोकाग्निनागात् द्युनिवासभूयं ॥ २१ ॥

20th Verse.—विलोक्य रामेण विना सुमन्त्र *Seeing Sumantra without Rama* दृष्ट्वा च्युताश *the king destitute of hope* अच्योष्ट सत्वात् *stripped from his natural state* नृपती न रपीत *he desisted not, or had no relish for, honey or sweet drinks* वलिपन्न गन्धै *did not anoint his body with perfumes* मनोरम न व्यवसिष्ट वस्त्रे *did not dress himself with fine clothing* अच्योष्ट Aor 3rd sing च्यु च्यते अच्योष्ट च्युच्यते च्योच्यते । रपीत Aor 3rd sing इष रचति रयेष रचति रष्ट । वि वलिपन्न Aor 3rd sing लिप लिप्यति लिपन्न लेप्यति लिप्यति । वि-व्यवसिष्ट Aor 3rd sing वस वसे वसन्न वसिष्यते वसिष्यति ।

21st Verse —आसिष्ट न एकत्र शुचा *Through grief he did not sit in any one place, i. e., was restless* व्यरंसीत् हताहतेभ्य क्षितिपालभाग्य *he was averse to official duties referring to kings* सचन्दनोशिरमृणालदिग्धः *he, being plastered with sandal wood, fragrant grass and lily stalks* शोकाग्निना अनाम द्युनिवासभूयं *by the fire of grief he got to the state of celestials, i. e., died* आसिष्ट Aor 3rd sing of आस आसे आसाच्यते । वि व्यरंसीत् the same of रम रमते (see I 2) here it is *parasmai* because of preposition वि । दिग्ध past pass part of दिष्ट देन्ति दिष्टे अधिष्ठत त दिदेष्ट दिदिष्ट धेष्टति ते । द्यु निवास भूय neutr acc sing

विचक्रुश्च भूमिपते र्महिष्यः •
 केशान् लुलुञ्चुः स्वपूषि जघ्नुः ।
 विभूषणान्यनुमुचुः क्षमायां
 पेतु र्वभञ्जु र्वलयानि चैव ॥ २२ ॥
 ताः सान्त्वयन्ती भरतप्रतीक्षा
 तं बन्धुता न्यक्षिपदाशु तैले ।
 दूतांश्च राजात्मजमानिनीपून
 प्रास्थापयन्मन्त्रिमतेन यूनः ॥ २३ ॥

22nd Verse—विचक्रुश्च भूमिपते र्महिष्यः *The scoundrels of the king
 cried bitterly केशान् लुलुञ्चुः love off their hairs स्वपूषि जघ्नुः struck
 their own bodies विभूषणान् अनुमुचुः cast away their ornaments क्षमायां
 पेतु fell on the ground र्वभञ्जु र्वलयानि चैव and smashed their bracelets
 वि चक्रुश्च 3rd pl Perf क्रुञ्च क्रुञ्चति चक्रुञ्चत चक्रुञ्चन् क्रुञ्चन्ते । लुलुञ्चुः
 3rd pl Perf लुञ्च लुञ्चति लुञ्चति लुञ्चन्ति । जघ्नुः 3rd pl Perf of जघ्न
 जघ्नोति । पेतु मुचुः 3rd pl मुच मुचति see III 5 supra पतु 3rd
 pl Perf of पत पतति पतन्त पतन्त पतन्ति पतन्ति । र्वभञ्जु the same
 of भज भजति भजन्ते भजन्ते भजन्ति भजन्ति ।*

23rd Verse—बन्धुता *The relatives of the king or the royal
 family ता सान्त्वयन्ती consoling them, the queens भरतप्रतीक्षा being
 in expectation of Bharata तं प्रास्थापयन् चामु तेन quickly put him
 (his body) in of दूतांश्च यून प्रास्थापयन् and sent youthful
 messengers राजात्मज मानिनीपून such as were desirous of bringing
 back the King's son Bharata मन्त्रिमतेन by the advice of the
 ministers बन्धुता collectively "relatives," सान्त्वयन्ती pres. part fem
 nom sing नि प्रास्थापयन् 1st 3rd sing of विप विपति विपेयते ।*

सुप्तो नभस्तः पतितं निरीक्षा-

ञ्चक्रे विवस्वन्तमधः स्फुरन्तं ।

आख्यदसन्मातृकुले सखिभ्यः

पश्यन् प्रमादं भरतोऽपि राज्ञः ॥ २४ ॥

अशिश्रवन्नात्ययिकं तमेत्य

दूता यदार्थं प्रिययासयन्तः ।

आंहिष्ट जाताञ्जिह्विस्तदासा-

वुक्कण्डमानो भरतो गुरूणां ॥ २५ ॥

या निनीषन् acc. pl Desider of नी, यून acc pl of रुचन् रुमा युवानौ ।

24th Verse — भरत अपि Bharata too मातृकुले बभूव duelling in his mother's family आख्यत आख्यत said to his friends पश्यन् प्रमाद seeing or apprehending etil दृष्ट निरीक्षाञ्चक्रे sleeping I saw नभस्तः पतितं विवस्वन्तं the sun dropped from the sky अथ स्फुरन्तं moving below स्फुरन्त pres part acc. sing of स्फुर see I 27 आख्यत Aor 3rd sing of आ आ see I 19

25th Verse — दूता, एत्य The messengers having come यदा अर्थं आत्ययिकं न न अशिश्नन् when they did not cause him (Bharata) to hear of the disastrous affair प्रिययासयन्तं causing him to desire returning home तदा अपि भरतो then he, Bharata उक्कण्डमान गुरूणां anxiously thinking of his parents जाताञ्जिह्वि having become desirous of going homeward आंहिष्ट departed अशिश्नन् Aor 3rd pl causal of अशिश्नोति । प्रिययासयन्तं causal of desider of या याति । आंहिष्ट Aor 3rd sing of अहिष्ट अहित अहित ।

बन्धूनशङ्कित्त समाकुलत्वा-

दासेदुपः स्नेहवशादपायं ।

गोमायुशारङ्गगणाश्च सम्यङ्

नायासिपु भीममरासिपुश्च ॥ २६ ॥

स प्रोपिवानेत्य पुरं प्रवेक्ष्यन्

शुश्राव घोषं न जनौघजन्यं ।

आकर्णयामास न वेदनादा-

न्न चापलेभे वणिजां पणायाः ॥ २७ ॥

चक्रन्दुरुच्चैर्नृपतिं समेत्य

तं मातरौऽभ्यर्क्षमुपागतास्ताः ।

26th Verse — बन्धून शङ्कित्त *He feared for his relatives* ज्येष्ठवशान् *from his anxiety* समाकुलत्वात् *proceeding from affliction* चासदुप *वशात्* *that they had got to destruction* गोमायुशारङ्गगणाश्च *groups of jackals and deer too* सम्यङ् *न आयासिपु did not come suspiciously* भीमं *मरासिपुश्च and the* शयित्त *yelled fearfully* शङ्कित्त *Aor 3rd sing of शङ्क* शङ्कते *ममङ्गे शङ्कित्तो वा सेदुप Perf part कर्तु* *Acc pl आयासिप्* *Aor 3rd pl of रम रमति आराभीत ररास रमिष्यति ।*

27th Verse — स प्रोपिवान इत्य *He having come after residing abroad, 1 ७, 12* *in his maternal relatives' house* पुरं *प्रवेक्ष्यन् being about to enter the city* न शुश्राव घोषं *did not hear any noise* जनौघजन्यं *such as is caused by a multitude of men* आकर्णयामास *न वेदनादान् did not hear any sound of the Veda being read* न च अपलेभे वणिजा पणाया *did not observe any buying and selling among tradesmen*

28th Verse — मातरः *The mothers* न चभ्यर्क्षं *सम्यङ् having ap-*

पुरोहितामात्यमुखाश्च योधा

विद्वहमन्युप्रतिपूर्णेमन्याः ॥ २८ ॥

दिदृक्षमाणः परितः ससीतं

रामं यदा नैक्षत लक्ष्मणञ्च ।

रोरुद्यमानः स तदाभ्यष्टच्छद्

यथावदाख्यन्नथ वृत्तमस्मै ॥ २९ ॥

आवह्वभीमभ्रुकुटीविभङ्गः

श्रेथीयमानारुणरोद्रनेत्रः ।

proached him near उपगताया with tears gushing out चक्रन् ५३
एषति cried loudly for the King पुरोहितामात्यमुखाश्च योधा and the
soldiers too with the priests and ministers at their head विद्वहमन्युप्र
तिपूर्णेमन्या with throats choked with augmented grief अमात्य min-
ister—royal attendants from अमा सपार्थि (Bharata mistra) comp
the Greek ἄμα पद्याङ्गीया मिरा मन्या (Amara) चक्रन् 3rd pl. Peri of
क्रन्द क्रन्दति अक्रन्दीत क्रन्दिष्यति ।

29th Verse—दिदृक्षमाण परितः ससीत राम Looking around dis-
gustous of seeing Rama with Sita लक्ष्मण च and Lakshmana too यदा न
ऐक्षत when he did not see them रोरुद्यमान स तदा अभ्यष्टच्छद् he then
intensely crying enquired of them यथावत् आख्यन्नथ वृत्तं अस्मै they
told him truly what had happened दिदृक्षमाण pres. part desid
of दृम दिदृक्षति त । ऐक्षत Impf 3rd sing of ऐक्ष ऐक्षत । रोरुद्यमान
pres part frequent of रोद रोदति रोदत । अभि अष्टच्छद् Impf
3rd sing of अष्ट अष्टति । आख्यन्न Aor 3rd pl of आ see I 19

30th Verse—आवह्वभीमभ्रुकुटीविभङ्ग Cursing the formation of a
frightful frown श्रेथीयमान अरुणरोद्रनेत्र his eyes augmenting in ter-

उच्चैरुपालब्ध सकैक्युश्च

शोके मुहुश्चाविरतं न्यमाद्क्षीत् ॥ ३० ॥

नृपात्मजौ चिक्षिशतुः ससीतौ

ममार राजा विधवा भवत्यः ।

शोच्या वयं भूरनृपा लघुत्वं

केकय्युपज्ञं वत वद्वनर्थं ॥ ३१ ॥

नैतन्मतं मत्कामिति ब्रुवाणः

सहस्रशोऽसौ शपथानशप्यत् ।

rise rel line उच्चैः उपालब्ध स ककयौ च *and he loudly reproached*
Kekaya शोके मुहुः च अविरतं न्यमाद्क्षीत् *and he unceasingly again*
and again sank in grief शयीषमान *pres part freq of शि, शयति*
शयति शयति शमिचियत शमाश्च शिषाय शयिष्यति शयीषते । उप-उत्पद्य
 Aor 3rd sing of जन् लभते लेभे लभ्यते लब्ध । नि न्यमाद्क्षीत् Aor 3rd
 sing of ममज मज्जति ममज्ज मज्जति मज्जः ।

31st Verse — नृपात्मजौ चिक्षिशतुः ससीतौ *Two princes with Sita*
fell into trouble ममार राजा *the King* द्द विधवा भवत्य *you all*
became widows शोच्या वयं *we are* गृहे लघुत्वं *the earth is be-*
come लघुत्वं *landless* नृपज्ञं केकयो उपज्ञं वत वद्वनर्थं *this littleness of ask-*
ing for the empire first discovered in Kekaya is शोच्या / *replete with*
many calamities चिक्षिशतु Perf 3rd dual क्षिजे क्षिप्यति क्षिप्यते
 and क्षिप्यन् चिक्षिजे क्षिप्यति and क्षिप्यन् क्षिप्यते । ममार Perf 3rd
 sing of म शयते शयति शयति शयतः ।

32nd Verse — न एतन्न मनः *This is not my sentiment or desire*
 एतन्न मनः *saying this* सहस्रशोऽसौ शपथानशप्यत् *he swore to utter*
a thousand fold उद्वाशनात् पितरः पितरः *uttering the names of his*

उद्दाश्रयमानः पितरं सरामं
 लुब्धन् सशोको भुवि रोरुदावान् ॥ ३२ ॥
 तं सुस्वयन्तः सचिवा नरेन्द्रं
 दिधक्षयन्तः समुद्रहुरारात् ।
 अन्त्याहुतिं चावयितुं सविप्रा-
 श्विचीपयन्तोऽध्वरपात्रजातं ॥ ३३ ॥
 उदक्षिपन् पट्टदुकूलकेतू-
 नवादयन् वेणुमृदङ्गकांस्यं ।

father and Rama सटान ममाक भुवि he grieving rolled on the ground रोरुदावान् full of weeping अशयन् Impf 3rd sing of अष शयति अशयन्तीत् ममाद शभ्यति उग्र । एत् वाग्यमान प्रेः part nom sing of वाग वाग्यत अवाशिष्ट ववाभे वाशिष्यते । रोरुदा वान् रोरुदा intense crying—verbal intensive of रद ।

33rd Verse.—त सुस्वयन्तः सचिवा *The ministers comforting him नरेन्द्रं ममदुःखं चारात् carried the dead King to a short distance दिधक्षयन् causing Bharata to agree to the body's cremation सचिवा and with Brahmins अन्त्याहुतिं चावयितुं for causing the offering to the fire of the 1st oblation श्विचीपयन्तः अध्वरपात्रजातः and desiring to place together the sacrificial vessels सुस्वयन्तः pres part. nom pl from सुशयति । दिधक्षयन्तः pres part. nom pl causal desid of दक्ष दिधक्षति दिधक्षयति । न उग्र उग्र Part strip of अष अशयति अवासीत् उवाच । एवमित्युं Inf. causal अ जुषति चावयाम । श्विचीपयन्तः pres part causal desid of श्वि चिष्यति ।*

34th Verse.—उदक्षिपन् पट्टदुकूलकेतून् *The y put up when banners अवादयन् वेणुमृदङ्गकांस्यं they would d'f' s, drums and cymbals*

कम्बूश्च तारानधमन् समन्तात्
 तथानयन् कुङ्कुमचन्दनानि ॥ ३४ ॥
 श्रोत्राक्षिनासावदनं सरुक्मं
 कृत्वाजिने प्राक्शिरसं निधाय ।
 सञ्चित्य पात्राणि यथा विधान-
 मृत्विग्जुहाव ज्वलितं चिताग्निं ॥ ३५ ॥
 कृतेषु पिण्डोदकसञ्चयेषु
 हित्वाभिषेकं प्रकृतं प्रजाभिः ।

कम्बूश्च तारान् अधमन् समन्तात् *loudly they blew conches on all sides*
 तथानयन् कुङ्कुमचन्दनानि *and they brought perfumes and sandal wood*
 उतर्थाच्चिपन् Impf 3rd pl of चिप see III 23 *supra* अधमन् the same
 of ध्मा धमति अध्माधीत दधौ ध्माक्षति । अनयन् the same of नी नयति
 अनेषीत् निनाय नेषति मीतः ।

35th Verse — श्रोत्राक्षिनासावदनं सरुक्मं कृत्वा *Having made the ears,*
the eyes, the nose and the mouth attache d with gold अजिने प्राक्शिरसं
 निधाय *having placed the body with the head in the east on a*
deer skin सञ्चित्य पात्राणि यथा विधानं *having set the vessels according*
to rule मृत्विक् जुहाव ज्वलितं चिताग्निं *the priest offered to the blazing*
funeral pyre मृच्चित्य Indeclinable Part of मृं चि चिनोति अचैषीत्
 चिकाय चिचाय धपति चित् । जुहाव Perf 3rd aug क जुहाति अचैषीत्
 जुहाव or जुहवाञ्कार वाच्यति ।

36th Verse — कृतेषु पिण्डोदकसञ्चयेषु *The offering of ball and water*
and the collection of bones having been accomplished चित्वा अभिषेकं
 प्रकृतं प्रजाभिः *and having renounced the ceremony of anointment*
(or coronation) as king commenced by his subjects प्रत्यानिनीषु

प्रत्यानिनीपु विनयेन रामं

प्रायादरण्यं भरतः सपौरः ॥ ३६ ॥

शीघ्रायमाणैः ककुभोऽश्रुवानै-

र्जनैरपन्थानमुपेत्य सृप्तैः ।

शोकाद्भूपैरपि भूशकासा-

ञ्चकार नागेन्द्ररथाश्वमिश्रैः ॥ ३७ ॥

उच्चिक्विरे पुष्पफलं वनानि

सस्रुः पितृन् पिप्रियुरापगासु ।

विनयेन रामं being desirous of bringing back Rama by supplications
प्रायास अरण्यं भरतः सपौरः Bharata went with the citizens to the forest
हिला Indeed part of वा जहाति जहाति or जहति: Imp 2nd sing
जहाति जहाति जहाति अहासीत् जहो हासति हीन । प्रकृत प्रमुन Jaya
mangala प्रति आनिनीपु nom sing verbal desider of भी ।

37th Verse—म चकामाञ्चकार The earth or the land became
resplendent जनैः शीघ्रायमाणैः by people making haste ककुभ अश्रुवानैः
and over-spreading all quarters अपन्थान उपेत्य सृप्तैः crawling over even
pathless places शोकात् अमूषै अपि though undecked because of their
grief नागेन्द्ररथाश्वमिश्रैः, supplied with excellent elephants and with
chariots and horses चकासाञ्चकार Passive though in the parasmai
pada अश्रुवानैः pres part. Instr pl of अश्रु अश्रुने आश्रित or आश्र
आनये आश्रित्य or अच्यते ।

38th Verse—उच्चिक्विरे पुष्पफलं वनानि They rifled the forests of
flowers and fruits as they went on सस्रुः पितृन् पिप्रियु आपगासु they
bathed and made-offerings of water to the manes, आरेमु
रत्ना पुष्टिमानि going to sandbanks they amused themselves अमद

आरेमुरित्वा पुलिनान्यशङ्क'

छायां समाश्रित्य विशश्रमुश्च ॥ ३८ ॥

संप्राप्य तीरं तमसापगायाः

गङ्गाम्बुसम्पर्कविशुद्धिभाजः ।

विगाहितुं यामुनमम्बु पुण्यं

ययुर्निरुद्धश्रमवृत्तयस्ते ॥ ३९ ॥

इयुर्भरद्वाजमुने निकेतं

यस्मिन् विशश्राम समेत्य रामः ।

छायां समाश्रित्य विशश्रमुश्च and *betaking themselves to the shade they also rested fearlessly* उच्चिक्विर 3rd pl Perf of छन चि चिनेति । अम्बु the same of स्ना स्नाति अस्नामीत् अस्नौ स्नास्यति । विप्रियुः the same of प्री प्रीकति प्रीकते or प्रथति ते अप्रैषीत् पित्राय विप्रियुः प्रेषति ते प्रीत । आ रेम्बु the same of रम see I 2 and III 21 *supra*. विशश्रमुः the same of वि श्रम श्रास्यति श्रमते शश्राम श्रमिष्यति शान्त ।

39th Verse —संप्राप्य तीरं तमसापगायाः *Having reached the bank of the river Tamasa गङ्गाम्बुसम्पर्कविशुद्धिभाजः* (Genitive sing refers to तमसापगायाः) *which partook of purity from contact with the waters of Ganga विगाहितुं यामुनं अम्बु पुण्यं ययुर् they went to have a dip in the holy waters of the Yamuna निरुद्धश्रमवृत्तयस्ते they being relieved of their fatigue*

40th Verse —इयुर्भरद्वाजमुने निकेतं *They went to the residence of the Muni Bharadwaja यस्मिन् विशश्राम समेत्य रामः in which Rama having come had rested श्रुत-श्रमनाय फलवत विभूत्या having been relieved of hunger by the abundant products of fruitful trees अत्यन*

च्युताशनायः फलवद्विभूत्या

व्यस्यन्नुदन्यां शिशिरैः पयोभिः ॥ ४० ॥

वाचयमान् स्थण्डिलशायिनश्च

युयुक्षमाणाननिशं मुमुक्षून् ।

अध्यापयन्तं विनयात् प्रणेमुः

पद्मा भरद्वाजमुनिं सशिष्यं ॥ ४१ ॥

आतिथ्यमेभ्यः परिनिर्विवक्षोः

कल्पद्रुमा योगबलेन फेलाः ।

उदन्यां शिशिरैः पयोभिः and *quenching thirst by means of cold water*
 रंशु 3rd pl Perf of रश् to go अशनाय hunger वि-चक्षण pres-
 part. nom sing of वच वक्षति ।

41st Verse — विनयात् प्रणेमुः पद्मा They coming on foot prostrated
 themselves in a suppliant manner भरद्वाजमुनिं सशिष्यं before the Muni
 Bharadwaja and his pupils अध्यापयन् teaching his pupils (refers to
 Bharadwaja) वाचयमान् cowed to silence स्थण्डिलशायिनश्च and in
 the habit of sleeping on the ground युयुक्षमाणान् desirous of fixed
 contemplation अनिशं मुमुक्षून् always desiring emancipation युयुक्ष-
 माणान् pres part. Desid of युज युजति युयुक्षति । मुमुक्षून् verbal
 Desid of मुच मुचति मुमुक्षति मुमुक्षु । प्रणेमुः 3rd pl. Perf of प्र-नम
 नमति अरुसीम ननाम नम्यति नम ।

42nd Verse — योगबलेन By the power of fixed contemplation
 धामप्रदाम् of Bharadwaja the Muni of great lustre आतिथ्य एभ्य
 परिनिर्विवक्षोः and desirous of administering hospitality to them,
 i. e., to Bharata and his party कल्पद्रुमा फेलाः the celestial trees
 yielded fruits उभूद्ध च वाचाश्च and also-produced clothes वादिमान्नि-

धामप्रथिज्ञो मद्रिमान्वितानि

वासांसि च द्राघिमवन्तुमदूहुः ॥ ४२ ॥

आज्ञां प्रतीपु विनयादुपास्यु-

र्जगुः सरागं नन्दतुः सहावं ।

सविभ्रमं नेमुरुदारमूचु-

स्तिलोत्तमाद्या वनिताश्च तस्मिन् ॥ ४३ ॥

वस्त्रान्नपानं शयनञ्च नाना

कृत्वावकाशे रुचिसंप्रकृतं ।

मद्रि द्राघिमवन्ति *having fineness and of good length* परिनिर् विवस्युः
 • verbal Desid gen sang of वप वपति अभाष्युः उपाय वपयति उः
 विवस्यति विवस्यु । धेनु 3rd pl perf फल कृत्ति अफालीन पफाल कृत्ति
 कृत्ति । मद्रिम and द्राघिम are from मद्रु and दीर्घ with affix
 रमनिष् (रमन of Vopadeva) धाम-प्रथिञ् Gen sing from इष् with
 the same affix

43rd Verse — तिलोत्तमाद्या वनिताश्च तस्मिन् *Tilottamā and other*
celestial women coming here आज्ञां प्रति रंजु *received orders* विनयात्
 उपास्यु *served Bharat and his party with reverence* जगु सरागं *sang*
tunefully नन्दतु *दanced with blandishments* सविभ्रमं जगु *loved*
lustfully उदार ऊचु *spoke the language of splendor* प्रतीपु 3rd
 pl Perf from इष् रथति रेथीन रथय रथयति । उपास्यु 3rd pl Perf.
 आ निष्ति अस्मात् तस्मै आस्यति स्मित । जगु 3rd pl Perf वै गच्छति
 अगामीन जगौ गच्छति जीत । नन्दतुः *the same of नन्द नन्दति नन्दतीति*
 नन्दते नन्दति or नन्दिषति ।

44th Verse — कृत्वा अवकाशे *Having prepared in proper sites*
 वस्त्रान्नपानं *clothes, food and drink* शयनं च नाना *various* रूचिसंप्रकृतं *and*

तान् प्रीतिमानाह मुनिस्ततः स्म

निबद्धमाङ्गं पिवतात्त श्रेष्ठं ॥ ४४ ॥

ते भुक्तवन्तः सुसुखं वसित्वा

वासांस्युपित्वा रजनीं प्रभाते ।

द्रुतं समध्वा रथवाजिनागै

र्मन्दाकिनीं रम्यवनां समीयुः ॥ ४५ ॥

वैखानसेभ्यः श्रुतरामवार्ता-

स्ततो विशिञ्जानपतत्रिसंघं ।

carious beds finished, according to each one's taste प्रीतिमान् मुनिस्ततः then the *Muni* full of gladness तान् आह अत्र spoke to them, i. e., to Bharata and others निबद्ध आङ्ग dress yourselves and be sealed पिवतात्त श्रेष्ठं drink, eat, sleep निबद्ध Imp 2nd pl of नि वष वक्षे । आङ्ग Imp 2nd pl of आस आसे । पिवतात् the same of पय पितति । श्रेष्ठ the same of श्रेष्ठ वसति । श्रेष्ठं the same of श्री श्रते ।

45th Verse — त भुक्तवन्तः सुसुखं *They having dined very pleasantly* वसित्वा वासांसि *having put on clothes* उपित्वा रजनीं *having resided for the night* प्रभाते द्रुतं समध्वाः रथवाजिनागैः *early in the morning having quickly taken to the road with chariots, horses and elephants* मन्दाकिनीं रम्यवनां समीयुः *came together to the lovely forested or watered Mandakini* भुक्तवन्तः Active past part of भुज भुनक्ति भुङ्क्ते आभोषीत आभुञ्जत आभोजत भुञ्जते भोः श्रुति-ने । वसित्वा Indec part of वष वक्षे । उपित्वा the same of वष वसति । समध्वा nom pl from स अध्वन ।

46th Verse — वैखानसेभ्यः श्रुतरामवार्ता *Having heard tidings of Rama from the hermits* नत आनदिरे अदिं प्रति विचकूटं *they then proceeded towards Mount Chitrakuta* विशिञ्जानपतत्रिसंघं *in which*

अभ्रंलिहाग्रं रविमार्गभङ्ग-

मानंहिरेऽद्रिं प्रति चित्रकूटं ॥ ४६ ॥

दृष्टोर्णुवानान् ककुभो वलौघान्

वितत्य शार्ङ्गं कवचं पिनद्य ।

तस्यौ सिसंग्रामयिषुः शितेषुः

सौमिचिरद्विभ्रुवमुज्जिहानः ॥ ४७ ॥

शुक्लोत्तरासङ्गभृतो विशस्वान्

पादैः शनैरापततः समन्यून ।

were chirpings of a collection of birds अध्रंलिहाग्रं the summit of which licked (or touched) the clouds रविमार्गभङ्गं which breaks (or obstructs) the course of the sun धामहिरे Perf 3rd pl of अघ्र See III 25

47th Verse—सौमिचि The son of Samitra दृष्टो कर्णुवानान् ककुभ-वलौघान् having noticed multitudes of forces covering all sides वितत्य शार्ङ्गं having stretched his bow कवचं पिनद्य and having covered himself with armour तस्यौ सिङ्ग्रामयिषुः stood ready for a fight शितेषुः having sharp arrows भ्रुव उज्जिहान raising his eyebrows सिङ्ग्रामयिषुः Desider verbal from पङ्कामपत । एत जिहाना pres part nom from धाङ् जिहीते अघ्रात् अघ्रे अघ्रिणे । वि तत्य Indocl. part. of तन्न तन्नानि तन्नते अन्नागीत् अन्ननीत् अन्नत् अन्नतिष्ठ तन्नात् तेने नृनिष्पति ते । पिनद्य for अपिनद्य from मद्य नद्यति ते अनास्यीत् अमद नवाद्य नेद नत्यति ते मद्य ।

48th Verse—भान शशागरामद्वयः Them, wearing white as over coverings विशस्वान् unarmed पादैः शनैः आपतत समन्यून proceeding slowly on foot as in mon'ing दासरथि सौचित् the son of Dasara-

औहिष्ट तान् वीतविरुद्धबुद्धीन्

विवन्दिषून् दाशरथिः सवर्ग्याम् ॥ ४८ ॥

समूलकापं चकपू रुदन्तो

रामान्तिकं वृंहितमन्युवेगाः ।

आवेद्यन्तः क्षितिपालमुच्चैः

कारं मृतं रामवियोगशोकात् ॥ ४९ ॥

चिरं रुदित्वा करुणं सशब्दं

गोत्राभिधायं सरितं समेत्य ।

the recognized अवयोरन् to be of his own clan विवन्दिषून् desiring or
realy to do homage वीतविरुद्धबुद्धीन् destitute of any adverse thoughts.
आपतन Pres part acc pl. of पत पतति । औहिष्ट Aor 3rd sing of
अह अहते अदाहणे अदिथम् । विवन्दिषून् verbal desider acc pl from
वद वदते ।

49th Verse — समूलकापं चकपू रामान्तिकं The ground in front of
Rāma they brushed, even brushing it up from the foundation,
this to say, frantically rolled on it so as to cause a hole by the
pressure of their bodies रुदन्तं crying aloud वृंहितमन्युवेगाः con-
sulted with augmented grief आवेद्यन्तः ऊचैः कारं loudly de'claring
क्षितिपालं मृतं the King to have died रामवियोगशोकात् since grief at
Rāma's separation मनुजकापे part कपून् or चकपू of चक । चकपू 3rd
pl Perf. of चक (the final vowel being lengthened in the text by
the Visarga occurring before the letter र of the following word)
कपति कचपीत and कचपीत चकपू अदिथति ।

50th Verse — चिरं रुदित्वा करुणं सशब्दं Having cried for a long time
piteously अह ! अह ! वदित्वा मृतं मृत्युं वदित्वा वदित्वा together to the river

मध्ये जलाद्राघवलक्षणाभ्यां -

प्रत्तं जलं द्यञ्जलमन्तिकेऽपां ॥ ५० ॥

अरख्ययाने सुकरे पिता मां

प्रायुङ्क्त राज्ये वत दुष्करे त्वां ।

मा गाः शुचं वीर भरं वहामु-

माभायि रामेण वचः कनीयान् ॥ ५१ ॥

क्षती श्रुती दृढमतेषु धीमां-

स्त्वं पैतृकं चेद्वचनं न कुर्याः ।

मध्ये जलान् *from the sudmost-water* प्रत्तं जलं *water was given as an offering* द्यञ्जलं *two galmful* राघवलक्षणाभ्यां *by Rama and Lakshmana* माभायि *taking the name of their father* शनिके अपा *near the waters* इति *Indeel part of वद रोदिति ।* माभाभिधाय *Part कनुक्त or चवम of वा । प्रम past. part of व द ।*

1st Verse — माभायि रामेण वचः कनीयान् *By Rama was the younger brother, Bharat, addressed the following speech* पिता मां *our father appointed me* अरख्ययाने सुकरे *to the easy office of a departure for the forest* राज्ये वत दुष्करे त्वां *but (oh!) yourself to the difficult affairs of the government* मा गः *don't take to grief* वीर भरं वद वामु *bear, O hero, that burden* माभायि *Aor 3rd sing pass Perf प्रायुङ्क्त Impf Aitman 3rd sing of युञ्ज् इति युङ्क्ते । मा Aor. sing 2nd person, of वण augment omitted वच Imp 2nd sing of वच वदति ।*

2nd Verse — क्षती श्रुती दृढमतेषु *You that have practised and heard the sentiments of learned elders* धीमान् *being yourself so wise* त्वं पैतृकं चेद्वचनं न कुर्या *if you do not fulfil a paternal ex-*

विच्छिद्यमानेऽपि कुले परस्य

पुंसः कथं स्यादिह पुत्रकाम्यां ॥ ५२ ॥

अस्माकमुक्तं बहु मन्यसे चे-

द्यदीशिषे त्वं न मयि स्थिते च ।

जिह्रेष्यतिष्ठन् यदि तात वाक्ये

जहोहि शक्नां व्रज शाधि पृथ्वीं ॥ ५३ ॥

वृद्धैरसां राज्यधुरां प्रवेदुं

कथं कनीयानहमुत्सहेयं ।

possession of desire परस्य पुंसः then of a future person कथं स्यात् इह
पुत्रकाम्या how can there be a desire for a son here in this world
विच्छिद्यमाने अपि कुले even on the family becoming extinct. कुप्येः
2nd sing Pot of कृ करोति । विच्छिद्यमाने pres part of छिद छिनति ।
स्यात् 3rd sing Pot of अस् अस्ति ।

53rd Verse — अस्माकमुक्तं बहु मन्यसे चेत् If you think much of my
words यदि इंग्रिषे न न मयि स्थिते च if you do not rule, i. e., pass the
ruling order, while I am standing in front जिह्रेषि अ तिष्ठन् यदि
तातवाक्ये if you feel any, shame, not standing by a father's words
जहोहि व्रजा then give up scruples व्रज शाधि पृथ्वीं go and govern the
world मन्यसे Pres 2nd sing of मन मन्यते अमन्यते मेने मंस्यते । इंग्रिषे
Pres. 2nd sing इंग्र इंग्रे इंग्रिष्ये इंग्राह्ये इंग्रिष्यते इंग्रित् । जिह्रेषि pres
2nd sing of ज्री जिह्रति अज्रीधीन जिह्रयाचकार ज्ञेयति । जहोहि Imp
2nd sing of ज्ञा ज्ञानति । शाधि Imp 2nd sing शास शासिष्यति अजिष्यत
शास्यत शासिष्यति शिष्ट ।

54th Verse — वृद्धैरसां राज्यधुरां प्रवेदुं To bear the burden of an
empire fit only for the eldest son कथं कनीयान् अहं उत्सहेयं how can I

मा मां प्रयुङ्क्थाः कुलकीर्तिलोपे

प्राह स रामं भरतोऽपि धर्म्यं ॥ ५४ ॥

ऊर्जस्वलं हस्तितुरङ्गमेत-

दमूनि रत्नानि च राजभाञ्जि ।

राजन्यकं चैतदहं क्षितोन्द्र-

स्त्वयि स्थिते स्यामिति शान्तमेतत् ॥ ५५ ॥

इति निगदितवन्तं राघवस्तं जगाद्

व्रज भरत गृहीत्वा पादुके त्वं मदीये ।

a younger son dare मा मां प्रयुङ्क्थाः कुलकीर्तिलोपे do not appoint me to the ruining of the family's reputation प्राह स रामं भरतोऽपि धर्म्यं Bharata also said these dutiful words to Rama च युङ्क्था 2nd sing Impf of युज augment omitted because of मा । प्राह Inf of वृच वचति Pass past part ऊर्ज Active part बोटा । चत्तद्वय Pot 1st sing of वृच ।

55th Verse —ऊर्जस्वले All these forces, elephant and horse दमूनि रत्नानि च राजभाञ्जि all these diamonds and treasures for royal use राजन्यकं च एतत् and all these royal officers अहं क्षितोन्द्रं इति स्थिते स्वै and I loathe long while you are lie ag इति शान्तं एतत् all this is simply preposterous शान्तमेतत् अर्थात्मेतत् । Jayamangala स्वै Pot 1st sing of वृच ।

56th Verse —इति निगदितवन्तं राघव न जगाद् To him, Bharata, thus speaking, Rama said व्रज भरत गृहीत्वा पादुके त्वं मदीये go Dharta, take up my two slippers भुवनिखिन्निवृत्तं bereft of all fear or scruple प्रथमान् अभौषैः am I honored by multitudes of people

च्युतनिखिलविशङ्कः पूज्यमानो जनैर्धैः

सकलभुवनराज्यं कारयास्मन् भतेन ॥ ५६ ॥

BOOK IV

निवृत्ते भरते धीमानत्रे रामस्तपोवनं ।

प्रपेदे पूजितस्तस्मिन् दण्डकारण्यमीयिवान् ॥ १ ॥

अटाव्यमानोऽरण्यानीं ससीतः सह लक्ष्मणः ।

बलाद्बुभुक्षुजोत्क्षिप्य जह्रे भीमेन रक्षसा ॥ २ ॥

सकलभुवन राज्यं कारय अस्मन् भतेन *cause the slippers to reign over the whole world by my wish* निवृत्तितमन् Acc sing of निवृत्तितमन् । जगद् Perf 3rd sing of जह् जहति । प्रपे Imp 2nd sing of प्रपे प्रपति । ससीता Indeel part of सस ससति past part. ससीत । च्युत past part of च्यु च्यते । पूज्यमानः pres part पूज् ।

1st Verse — निवृत्ते भरते *Harata having returned thome* धीमान् राम-
the wise Pund अत्रे तपोवनं प्रपेदे *got into the ascetic grove of Atri*
पूजितः तस्मिन् *and having been honoured there* दण्डकारण्यं रंविषाम *went*
to the forest of Dandak प्रपेदे Perf 3rd sing of प्रपे प्रपति अत्रादि पश्यते
पठ । रंविषाम Perf 2nd part. कण्ठ of रन् ।

2nd Verse — अटाव्यमानः अरण्यानीं *Walking over the great forest*
ससीतः सह लक्ष्मणः *with Sita and with Lakshmana* बलात् *being*
forcibly taken up जह्रे *was carried off* बुभुक्षुजा भीमेन *by a*
fiere hungry Lakshas अटाव्यमानः pres part *Frequentative of*
अट अटति । उत्क्षिप्य Indeel part. of क्षिप क्षिपति । जह्रे Perf pass
3rd sing of जह् अटति ।

अवाक्शिरसमुत्पादं कृतान्तेनापि दुर्दमं ।

भङ्क्ता भुजौ विरांधार्यं तं तौ भुवि निचक्रतुः ॥ ३ ॥

आंहिपातां रघुव्याघ्रौ शरभङ्गाश्रमं ततः ।

अध्यासितं श्रिया ब्राह्मणा शरण्यं शरशैपिणां ॥ ४ ॥

पुरो रामस्य जुहवाञ्चकार ज्वलने वपुः ।

शरभङ्गः प्रदिश्यारात् सुतीक्ष्णमुनिकेतनं ॥ ५ ॥

यूयं समैष्यथेत्यस्मिन्नासिपहि वयं वने ।

दृष्टास्य स्वस्ति वो यामः स्वपुण्यविजितां गतिं ॥ ६ ॥

3rd Verse — त विराधाख्ये तौ भुवि निचक्रतुः *They, two, Rama and Lakshmana, sank him called Viradha in the earth* कृतान्तेन अवि दुर्दमं *indomitable even by Pluto* अवाक् शिरसं *with his head downwards* उत्पादं *and the feet upwards* भङ्क्ता भुजौ *having broken his two hands* भङ्क्ता *Indeed part of संभ भनति अभाडसीत। निचक्रतुः* Perf 3rd dual of नि-चक्र चनति अचक्रतीत अचक्रतीत अचक्रान अचक्रयति ।

4th Verse — तत रघुव्याघ्रौ *Then the two great Raghus* आंहिपातां *sent to the hermitage of Sarabhanga* अध्यासितं *by the Brahminalical Tortura* शरण्यं *the refuge of* शरभङ्गाश्रमं *shelter* आंहिपातां *And* 3rd dual of अह अहते

5th Verse — पुर रामस्य *In front of Rama's* शरभङ्गः *जुहवाञ्चकार* अचक्रने वपुः *Sarabhanga offered his body as an offering to Fire* प्रदिश्य *telling him* आरात् *the residence of the* सुतीक्ष्णमुनिकेतनं *Muni Sutihsana is near* प्रदिश्य *Indeed part of दिग् दिग्गति ।*

6th Verse — यूयं समैष्यथ [continuation of Sarabhanga's speech] *You shall come here* इति अस्मिन् आधिपयहि वयं वने *therefore (or under this expectation)* वः (I e I) *resided in the forest* इति अ

वसानस्तन्त्रकनिभे सर्वाङ्गीने तरुत्वचै ।

काण्डीरः खाङ्गिकः शार्ङ्गी रक्षन् विप्रांस्तनुचवान् ॥ १० ॥

हित्वाशितं गवीनानि फलैर्येषाशितम्भवं ।

तेषसौ दन्दशूकारि वनेघानस्र निर्भयः ॥ ११ ॥

व्रातीनव्याखदीप्रास्त्रः सुत्वनः परिपूजयन् ।

परिपद्मलान् महाव्रह्मैराट नैकटिकाश्रमान् ॥ १२ ॥

students of the Saman पुञ्जे *he ate* छन्द उद्य च *roasted and boiled*
meat हेवसान् कृत्वा *after having offered them to the gods* चानवान्
himself being a regular sacrificer पुञ्जे Perf 3rd sing of भुज
See III 45

10th Verse—वसानः नवत्वचैः *Clothed in two barks of trees*
तन्त्रकनिभे *like fresh clothes* सर्वाङ्गीने *covering the whole body*
रक्षन् विप्रांन् *protecting Brahmans* काण्डीरः खाङ्गिकः शार्ङ्गी *an archer, a*
swordsman, and a bowman, तनुचवान् armed with coat of mail वसानः
pres part nom sing of वस वस्ते । रक्षन् pres part of रक्ष
रक्षति ।

11th Verse—आशितं गवीनानि चित्वा *Leaving grazing fields in*
which cattle find pasture or satisfaction अशौ दन्दशूकारि *that enemy*
of Rakshasas, Rama, तेषु वनसु चानस्र *went to those forests* निर्भयः
fearless वस्ते चेषु आशितम्भवं *in which by reason of their fruits there*
was satisfaction in eating. चित्वा *Indeed* part. of चि अचति ।
दन्दशूक verbal frequent of दन् दन्ति अदाडवीत् ददश दव्यति दद ।
चानस्र Perf 3rd sing of चि अचति आधीत् अचिष्यति ।

12th Verse—व्रातीनव्याखदीप्रास्त्रः *With shining arms against mur-*
derous strangers living by unhelpful practices सुत्वनः परिपूजयन् *honour-*

परेद्यव्यद्यपूर्वेद्युरन्धेद्युश्चापि चिन्तयन् ।

दृद्धिस्तथै मुनीन्द्राणां प्रियभावुकतामगात् ॥ १३ ॥

आतिष्ठद्गु जपन् सन्ध्यां प्रकान्तामायतीगवं ।

प्रातस्तारां पततिभ्यः प्रबुद्धः प्रणमन् रविं ॥ १४ ॥

दृष्ट्वा पर्यशाखायां राक्षस्याभीकयाथ स ।

भार्योढं तमवज्ञाय तस्ये सौमित्रयेऽसकौ ॥ १५ ॥

ing the presses of the Soma षाट वैकटिकाग्रमान he repaired to neighbouring hermitages परिपट्टलान महात्रये । Iaring assemblages of great Brahmins षाट Perf 3rd sing of षट षटति षाटीत षटिष्यति ।

13th Verse —चिन्तयन् Thinking on दृद्धिस्तथै मुनीन्द्राणां the rise and decline of great Rishis परेद्युश्चापि पूर्वेषु to-morrow, to-day, and yesterday, 1 e, futuro, present and past अन्धेद्युश्चापि and other days, at other times too, प्रियभावुकतां अगात् he attained the position of a great favourite

14th Verse —आतिष्ठद्गु जपन् सन्ध्यां Repeating mantras until the resting of cows in the evening प्रकान्तां आयतीगवः commenced from their coming to the fields प्रातस्तारां पततिभ्यः प्रबुद्धः a waking in the morning earlier than birds प्रणमन् रविं and bowing to the sun जपन् Pres part of जप जपति अजपति अजापित अजापित अजापति षटिष्यति ।

15th Verse —अथ न दृष्ट्वा पर्यशाखायां And now he was seen or noticed in the leaf thatched cottage राक्षस्या अभीकया by a lustful female Rishiः भार्योढं न अज्ञाय having justise him over as already married to a wife तस्ये सौमित्रये अकौ that the creature stood for the son of Simitra

दधाना बलिभं मध्यं कर्णजाहविलोचना ।
 वाक्त्वचेनातिसर्वेण चन्द्रलेखेव पश्यतौ ॥ १६ ॥
 सुपाद् द्विरदनासोरूर्ध्वदुपाणितलाङ्गुलिः ।
 प्रथिमानं दधानेन जघनेन घनेन सा ॥ १७ ॥
 उन्नसं दधती वक्त्रं शुद्धदल्लालकुण्डलं ।
 कुर्वाणा पश्यतः शंयून् सखिणी सुहसानना ॥ १८ ॥
 प्राप्य चञ्चूर्यमाणासौ पतीयन्ती रघूत्तमं ।
 अनुका प्रार्थयाञ्चक्रे प्रियाकर्तुं प्रियम्बदा ॥ १९ ॥

16th Verse — दधाना बलिभ मध्यं *Having a tender fleshy middle*
 कर्णजाह विलोचना *with eyes extending to the bottom of the ears*
 वाक्त्वचन अतिसर्वेण *with speech and skin surpassing all others*
 चन्द्रलेख इव पश्यतौ *like a lunar digit at the commencement of a fortnight*
 कर्णजाह कर्णसूत्रमते प *Jayavangala* कर्णसूत्र कर्णजाह *Bharata*
Mallika

17th Verse — सुपाद् *With beautiful feet* द्विरदनासोर्ध्व *with thighs*
 like the proboscis of an elephant अर्धु पाणितलाङ्गुलि *with delicate*
palms and fingers प्रथिमानं प्रथतां form प्रथु with affix इमन् ।

18th Verse — उन्नसं दधती वक्त्रं *Having a head with prominent*
nose शुद्धदल लालकुण्डलं *with clean white teeth and wearing ear rings*
 कुर्वाणा पश्यतः शंयून् *Making happy, i. e., pleasing those who see her*
 सखिणी सुहसानना *having a sweet and beautiful smiling face* दधती
 Pres Part fem of धा दधाति । पश्यतः Pres Part acc pl of
 दृश् पश्यति ।

19th Verse — चञ्चूर्यमाणा सौ *She walking about unmodestly* प्राप्य
 रघूत्तमं *and finding the excellent Raghv Lakshmana* पतीयन्ती *desiring*
to have him for husband अनुका प्रार्थयाञ्चक्रे *lustful, she solicited*

सौमित्रे मामुपायंस्थाः कम्त्रामिच्छुर्वशम्बदां ।
 सुभोगीनां सहचरीमशङ्कः पुरुषायुषं ॥ २० ॥
 तामुवाच स गौष्टीने वने स्त्रीपुंसभीषणे ।
 अस्त्वैर्यम्पश्यरूपा त्वं किमभीरुरार्यसे ॥ २१ ॥
 मानुषानभिलष्यन्ती रोचिष्णुर्दिव्यधर्मिणी ।
 त्वमप्सरायमाणेह स्वतन्त्रा कथमञ्चसि ॥ २२ ॥

him प्रियाकर्तुं प्रियम्बदा speaking agreeably with a view to ingratiate him चक्षुर्यमाणा pres part fem Intensive in a disgraceful sense from चर चरति चक्ष्यसे । पनीयन्ती nominal from पति ।

20th Verse —सौमित्रे रक्ष्य अशङ्क मां उपायस्था O son of Sumitra, need me of thy free will and without any scruples कर्षं वशम्बदां me who am so much to be desired and promising subjection to thee सुभोगीना सहचरीं thy fit and auspicious companion पुरुषायुषं to the full term of human life उपायस्थाः 2nd sing Aor from उप यम, here used in a precative sense

21st Verse —ता उवाच स He spoke to her thus गौष्टीने वने in this ruined pasture now a forest wild स्त्रीपुंसभीषण fearful both to men and women त्वं किं अभीरु अर्यसे how or why art thou scandering fearless अस्त्वैर्यम्पश्यरूपा thou that appearest to be one to whom even the sight of the sun is disallowed गौष्टीन भूमदूर्ध्वं मोह यस्मिन् सम्प्रति मोक्षारोहसि नासि Bharata Mallika अर्यसे 2nd sing Intensive from अ to go

22nd Verse —त्वं रक्ष स्वतन्त्रा कथमञ्चसि Why art thou ranging here independently मनुष्यान् अभिलष्यन्ती lusting for men रोचिष्णुर्दिव्यधर्मिणी being thyself resplendent, naturally like an aerial चक्षुर्यमाणा walking like an Apsara, अभिलष्यन्ती Pres part fem लष लष्यति-ने अलाभीत अलाभीत अर्वाष्टि मृगाप लष लषियति ने । अहसि Pres 2nd sing of अच अहति आसीन आनस अहियति ।

उग्रम्पश्याकुलेऽरण्ये शालीनत्वविवर्जिता ।

कामुकप्रार्थनापट्वीं पतिवती कथं न वा ॥ २३ ॥

राघवं पर्यशालायामिच्छानुरहसं पतिं ।

यः स्वामी मम कान्तावानौपकरिक्कलोचनः ॥ २४ ॥

वपुस्थान्दनिकं यस्य कार्ष्णवेष्टनिकं मुखं ।

संग्रामे सर्वकर्म्मिणौ पाणी यस्यौपजानुकौ ॥ २५ ॥

बद्धो दुर्वलरक्षार्थमसिर्येनौपनीविकः ।

यथापमाश्मनप्रख्यं सेपुं धत्तेऽन्यदुर्वहं ॥ २६ ॥

23rd Verse — पतिवती कथं न वा *How is it thou hast not a husband* कामुकप्रार्थनापट्वी *so dexterous in amorous solicitations* [पट्वी fem of पट्] उग्रम्पश्याकुलेऽरण्ये *in this forest haunt of wild fierce-looking tribes or animals* शालीनत्वविवर्जिता *destitute of the characteristics of a domestic lady*

24th Verse — राघवं पर्यशालायामिच्छानुरहसं पतिं *See! Rama for thy husband in that leafy cottage अनुरहसं who is solitary* यः स्वामी मम *who is my lord* कान्तावानौपकरिक्कलोचन *having a wife and so understanding married life* कार्ष्णवेष्टनिकं *having eyes extending to the ears*

25th Verse — वपुः स्थान्दनिकं यस्य *Whose body is covered with sandal paste* कार्ष्णवेष्टनिकं मुखं *whose face is adorned with ear rings* पाणी यस्य यौपजानुकौ *whose arms reaching to the knees* संग्रामे सर्वकर्म्मिणौ *are effective for all works in war*

26th Verse — बद्धोऽस्मिन्नेन यौपनीविक *By whom a sword is tied to his side दुर्वल रक्षार्थं for the protection of the weak* यः चाप धत्ते *who holds a bow चापधत्ता as of alone* सेपुं धत्ते *fitted with arrow* *unbearable by any others*

सौमित्रे मामुपायंस्थाः कन्नामिच्छुर्वशम्बदां ।
 सुभोगीनां सहचरीमशङ्कः पुरुषायुषं ॥ २० ॥
 तामुवाच स गौष्टीने वने स्त्रीपुंसभीषणे ।
 अस्त्वैर्यम्पश्यरूपा त्वं किमभीरुरार्यसे ॥ २१ ॥
 मानुषानभिलष्यन्ती रोचिष्णुर्दिव्यधर्मिणी ।
 त्वमसुरायमाणेह स्वतन्त्रा कथमश्चसि ॥ २२ ॥

him प्रियाकर्तुं प्रियम्बदा speaking agreeably with a view to ingratiate him चतुर्थमाणा pres part fem Intensive in a disgraceful sense from चर चरति चचर्यते । पत्नीयन्ती nominal from पति ।

20th Verse —सौमित्रे इच्छुर्वशम्बदां मां उपायस्था O son of Sumutra, need me of thy free will and without any scruples कर्षां वशम्बदां me who am so much to be desired and promising subjection to thee सुभोगीना सहचरी thy fit and auspicious companion पुरुषायुषं to the full term of human life उपायस्था 2nd sing Aor from उप यम, here used in a precativ sense

21st Verse —ता उवाच स He spoke to her thus गौष्टीने वने in this ruined pasture now a forest wild स्त्रीपुंसभीषण fearful both to men and women न किं अभीष अरार्यसे how or why art thou scandering fearless अस्त्वैर्यम्पश्यरूपाः thou that appearest to be one to whom even the sight of the sun is disallowed गौष्टीने भूतपूर्वं नाह यस्मिन् सम्प्रति भोगक्षारोऽपि नास्ति Bharata Mallika अरार्यसे 2nd sing Intensive from अट् to go

22nd Verse —त्वं इह स्वतन्त्रा कथमश्चसि Why art thou ranging here independently मानुषानभिलष्यन्ती lusting for men रोचिष्णुर्दिव्यधर्मिणी being thyself resplendent, naturally like an aerial अप्सरायमाणा walking like an Apsara, अभिलष्यन्ती Pres part fem रूपं लष्यति-ते कल्पयति कल्पयति अल्पिष्ट कल्पय रूपे लष्यति ते । अश्चसि Pres 2nd sing of अच अचति आसीत् आसच्च अचिष्यति ।

उग्रम्यश्याकुलेऽरथ्ये शालीनत्वविवर्जिता ।

कामुकप्रार्थनापट्वी पतिवती कथं न वा ॥ २३ ॥

राघवं पर्यशालायामिच्छानुरहसं पतिं ।

यः स्वामी मम कान्तावानौपकरिणकलोचनः ॥ २४ ॥

वपुथ्यान्दनिकं यस्य कार्णवेष्टनिकं मुखं ।

संग्रामे सर्वकर्माणि पाणी यस्यौपजानुकौ ॥ २५ ॥

बद्धो दुर्बलरक्षार्थमसिर्येनौपनीविकः ।

यथापमाश्रमनप्रथं सेपुं धत्तेऽन्यदुर्वहं ॥ २६ ॥

23rd Verse — पतिवती कथं न वा *How is it thou hast not a husband कामुकप्रार्थनापट्वी so dexterous in amorous solicitations [पट्वी fem. of पटु] उग्रम्यश्याकुले अरथ्ये in this forest haunt of wild fierce looking tribes or animals शालीनत्व विवर्जिता destitute of the characteristics of a domestic lady*

24th Verse — राघवं पर्यशालायामिच्छे *Seek Rama for thy husband in that leafy collage अनुरहसं who is solitary यः स्वामी मम who is my lord कान्तावान् having a wife and so understanding married life चैःकरिणकल चन having eyes extending to the ears*

25th Verse — वपुः चान्दनिकं यस्य *Whose body is covered with sandal paste कार्णवेष्टनिकं मुखं whose face is adorned with ear rings पाणी यस्य औपजानुकौ; whose arms reaching to the knees संग्रामे सर्वकर्माणि are effect re for all works ॥ war*

26th Verse — बद्धो अस्मि धने औपनीविक *By whom a sword is tied to his side दुर्बल रक्षार्थं for the protection of the weak याः चाप धने who hold a bow चापमश्रमणम् as of alone दधुः filled with arrow अनुर्वहं inobscurable by any others*

जेता यज्ञद्रुहां संख्ये धर्मसन्तानसू बने ।
 प्राप्य दारगवानां यं मुनीनामभयं सदा ॥ २७ ॥
 ततो वाद्यमानासौ रामशालां न्यविष्टत ।
 मामुपायंस्त रामेति वदन्ती सादरं वचः ॥ २८ ॥
 अस्त्रीकोऽसावहं स्त्रीमान् स पुष्यतितरां तव ।
 पतिरित्यब्रवीद्रामस्तमेव ब्रज मा मुचः ॥ २९ ॥

27th Verse —जेता यज्ञद्रुहां संख्ये He is conqueror in war with
 haters of sacrifices धर्मसन्तानसू the cause of the extension of Virtue
 यं प्राप्य whom having found अभयं सदा there is always fearlessness,
 i. e., a feeling of security यमे दारगवानां among women and cows
 in the forest मुनीनां and among hermits

28th Verse —ततो वाद्यमाना सौ She then electing Rama
 रामशालां न्यविष्टत entered the cottage of Rama वदन्ती सादर वचः
 uttering the following respectful expression मां उपायंस्त राम इति
 thus "O Rama, let your excellency need me" वाद्यमाना Pres part.
 fem of वाद्यत वाद्यते । न्यविष्टत 3rd sing Aor Atman of विष्ट ।
 उपायंस्त 3rd sing Aor of उप यम in a precative sense—agrees with
 भवान् understood

29th Verse —वदन्ती सा सौ He, Lakshmana, is without a wife
 अहं स्त्रीमान् I am with a wife स पुष्यतितरां तव पतिं Je becoming your
 husband will cherish you better इति अत्रोक्तं रामः thus spoke I ma
 तमेव ब्रज go to him मा मुच don't leave him पुष्यतितरां according
 to Sid ksum Vol I 700, 701, (Panini 5-3-50 and 5-1-50) and
 Mughalokha क्रियोवाचदत्र चतस्रं चतस्रं (18 Taittiriya) मुच Aor
 2nd sing of मुच मुचति Augment omitted (loc us) of वा ।

लक्ष्मणं सा दृपस्यन्ती महोद्यं गौरिवागमत् ।
 मन्मथायुधसम्पातव्यथ्यमानमतिः पुनः ॥ ३० ॥
 तस्याः सासद्यमानाया लोलूयावान् रघूत्तमः ।
 असिं कौश्लेयमुद्यम्य चकारापनसं मुखं ॥ ३१ ॥
 अहं सूर्पणखा नाम्ना नूनं नाज्ञायिपि त्वया ।
 दण्डोऽयं श्लेचियो येन मय्यपातोति साव्रवीत् ॥ ३२ ॥
 पर्यशास्तीद्विविष्ठासौ संदर्श्य भयदं वपुः ।

30th Verse — लक्ष्मणं सा दृपस्यन्ती पुनः She went again to Lakshmana
 दृपस्यन्ती महोद्यं ३१ एव as a cow does lusting after a grass-butt
 मन्मथायुधसम्पातव्यथ्यमानमतिः troubled in mind under the pressure of
 the arms of Cupid दृपस्यन्ती Aor 3rd sing of दृपस्यति ।

31st Verse — रघूत्तम असिं कौश्लेय उद्यम्य His excellent Raghu
 Lakshmana taking drawn out his dagger from its sheath at his
 side चकार अपनसं मुखं made the face noseless तथा भासद्यमानाया of
 her sitting close by him with a tile into it कौश्लेयवान् cutting it
 deep भासद्यमानाया gen sing fem part frequentative from घृ ।
 लोलूयावान् like राषदावान् III 32 लोलूया verbal frequent from लू ।

32nd Verse — ए इति अत्रवीत् She thus spoke इह इत्येकं नाम्ना
 I am by name Surpanakā, or Sieve nailed, नूनं नाज्ञायिपि त्वया
 I am certainly not known to you, एन मयि अपाति by me is of whom
 : fallen on me दण्ड इत्येकं नाम्ना this penalty which is curable only
 in another body in the next world—1 ०, incurable in this life
 दण्डायिपि Aor Passive 1st singular of दण्ड । अपाति Aor Passive
 3rd singular of पत पति ।

33rd Verse — पर्यशास्तीद्विविष्ठा सौ Flying up and being :
 the fly who fulminated male Indians संदर्श्य भयदं वपुः exhibiting a

अपिस्फवच्च बन्धूनां निनङ्क्षुर्विक्रमं मुहुः ॥ ३३ ॥
 खरदृषणयोर्भात्रोः पयदेविष्ट सा पुरः ।
 विजिग्राहयिषु रामं दण्डकारण्यवासिनाः ॥ ३४ ॥
 कृते सौभागिनेयस्य भरतस्य विवासिनी ।
 पित्रा दौर्भागिनेयौ धौ पश्यतं चेष्टितं तयोः ॥ ३५ ॥
 मम रावणनाथाया भगिन्या युवयोः पुनः ।
 अयं तापसकाङ्क्षसः क्षमध्वं यदि वः क्षमं ॥ ३६ ॥

terrible bold मुहुः अपिस्फवत् च बन्धूनां विक्रमं *again and again magnifying the power of her relatives* निनङ्क्षुः *being about to vanish in the air* पदि-चणायुते Aor 3rd sing of दृष दृषति-ने or दृषयति ते कृताय कृते प्रप्यति ते । मंदर्षं *Indeed* part of दृष् in causal form दर्शयति । निनङ्क्षुः *Desid* इत् भग अपिस्फवत् caus from स्पष्ट

33th Verse — पयदेविष्ट सा *She cried* / *unlucely* खरदृषणयोः पुरः *before Khira and Durlona* भात्रो दण्डकारण्यवासिनाः *her two brothers residing in the forest of Dantak's* विजिग्राहयिषु रामं *desiring to induce them to war against Rāma*, the terminal visarga being followed by the letter र in राम is omitted, lengthening its preceding vowel. पदि चदेविष्ट Aor 3rd sing of दृष दृषते दिदेव देविष्यम् ।

35th Verse — पश्यतं चेष्टितं तयोः *See the act of those two* दौर्भागिनेयोः पित्रा विवासिनी *who were banished by their father as sons of ill favoured queen* क्षमध्वं *for the sake of Bharata the son of the well favoured queen* पश्यतं Imp 2nd dual of दृष् पश्यति ।

36th Verse — अयं तापसकाङ्क्षसः *The mutilation by the hand* of a hermit मम रावणनाथाया *of me* दौर्भागिनेयस्य *for protector* भगिन्याः *my sister* युवयोः *two* अयं *foretell* इत् पदि

असंस्कृत्रिमसंव्यानावनुस्त्रिमफलाशिनैः ।

अभृत्रिमपरीवारौ पर्यभृतां तथापि मां ॥ ३७ ॥

श्वश्रेयसमवाप्तासि भ्रातृभ्यां प्रत्यभाणि सा ।

प्राणिवस्तव मानार्थं ब्रजाश्वसिहि मा रुदः ॥ ३८ ॥

जक्षिमोऽनपराधेपि नरान्नक्तन्दिवं वयं ।

कुतस्यं भौरु यत्तेभ्यो द्रुह्यद्भ्योपि क्षमामहे ॥ ३९ ॥

व चम *if it be tolerable to you or if you dare disregard it* चमर्ष
Imp 2nd pl of चमते अचमिन् अचमस चमभे दमिष्यते चान् ।

37th Verse — असंस्कृत्रिमसंव्यानेः *With garments unmanufactured,*
1 ०, clothed in barks and leaves of trees अनुस्त्रिमफलाशिनैः *eating*
fruits never cultivated, 1 ०, wild berries अष्टत्रिमपरीवारौ *with at-*
tendants never fostered or maintained by themselves, 1 ०, having
wild animals for their companions पर्यभृतां तथापि मां *and yet they*
insulted me अन् उस्त्रिम from वप to ३०५ वरति अवाप्सोत् उवाप वप्सति
उष । परि-अभृता Aor 3rd dual of भू भवति ।

38th Verse — भ्रातृभ्यां प्रत्यभाणि सा *By her two brothers she was*
repted to thus अवेद्यत् अत्राशानि *thou shalt obtain satisfaction to mor-*
row प्राणिव तव मानार्थं *ice too live for thy honor* ब्रजाश्वसिहि मा
रुदः *go, take comfort, do not cry* प्रति अभाणि Aor 3rd sing passive
of भज भजति । प्राणिव pres 1st dual of प्र चन चनिति आनीत आन
चनिष्यति । आचमिषि Imp 2nd sing of चा-चम चमिति ।

39th Verse — जक्षिम वरान वयं *Men ice eat* नत्र दिव *night and*
day अनपराधे अपि *even when they are not in fault* कुतस्यं भौरु
whence, thou timid creature! came thy apprehension यत् तेभ्य
द्रुह्यद्भ्योपि क्षमामहे *that we shall forbear with them though they*
are enemies जक्षिम Pres 1st pl of जय जक्षिति अजघीत अजघ
जक्षिष्यति । द्रुह्यद्भ्योपि pres part Instr 3rd pl of द्रुह द्रुहति अद्रुहत
द्रुहोश् द्रोहिष्यति द्रोह्यति । क्षमामहे 1st pl pres of क्षम क्षमते ।

तौ चतुर्दश साहस्रबलौ निर्ययतुस्ततः ।

पारश्वधिकधानुष्कशाक्तीकप्रासिकान्वितौ ॥ ४० ॥

अथ सम्पततो भीमान् विशिखै रामलक्ष्मणौ ।

वहुमूर्द्धी द्विमूर्द्धांश्च त्रिमूर्द्धांश्चाहतां मृधे ॥ ४१ ॥

तैर्दंक्रुमसंभुम क्षुण्भिन्नविपन्नकैः ।

निमग्नोद्विग्नसंश्लेषैः पत्रे दीनैश्च मेदिनी ॥ ४२ ॥

40th Verse.—तौ निर्ययतु *Then they two, Khara and Dushana, marched out चतुर्दश साहस्रबलौ fourteen thousand strong, पारश्वधिकधानुष्कशाक्तीकप्रासिकान्वितौ having axe-men, bow-men, spear-men and lancers निर्ययतु Perf 3rd dual of निर या याति ।*

41st Verse —अथ रामलक्ष्मणौ *Then Rama and Lakshmana विशिखै चक्षता मृधे by their arrows slew in battle सम्पततो भीमान् them rushing terrific बहुमूर्द्ध द्विमूर्द्धांश्च त्रिमूर्द्धांश्च many-headed, two-headed and three headed चक्षता Imp 3rd dual of चक्ष च क्ष ।*

42nd Verse —तैः दंक्रुमसंभुमक्षुण्भिन्नविपन्नकैः *By them, some torn to pieces, some mutilated, some twisted, some pressed, some pierced, others dead corpses निमग्नोद्विग्नसंश्लेषैः others again drowned in pools of blood, or panic struck, or abashed दीनैश्च some also miserably afflicted पत्रे मेदिनी the earth was filled दंक्रुः past passive part of दंक्रु दंक्रति अत्रशीत or अत्राशीत दंक्रय दंक्रियति दंक्रयति । दंक्रु from दंक्र दंक्रति अत्रैशीत दंक्राज दंक्रयति । संभुम from भुज भुजति अभौशीत भुभोज भोष्यति । क्षुण् fr क्षुद क्षुणति क्षुदन् अत्रौशीत क्षुणोद क्षोष्यति । भिन्न fr भिद भिन्नति अभिदन् अभौशीत विभद भोष्यति । विपन्न fr वि पद पद्यते अपादि पेदे पक्ष्यते । निमग्न fr मसज मज्जति असाहशीत मसज्ज मज्जयति । उत विग्न fr उत विज विजते अविजिष्ट विविज । संश्लेषै fr श्लेषी श्लेषति । पत्रे pass. Perf 3rd sing ण् विपत्ति or श्लेषति अपारीत पवार परिष्यति and परीष्यति ।*

केचिद्वेपथुमासेदुरन्ये द्रवथुमुत्तमं ।

सरत्तं वमथुं केचिद्भ्राजथुं न च केचन ॥ ४३ ॥

मृगयुमिव मृगोऽथ दक्षिणेर्भा

दिशमिव दाहवतीं मरावुदन्यन् ।

रघुतनयमुपायधौ त्रिमूर्धौ

विपथुदिवोग्रमुखं पतत्रिराजं ॥ ४४ ॥

शितविशिखनिघ्नतल्लवक्तः

क्षितिभृदिव क्षितिकम्पकीर्णशृङ्गः ।

43rd Verse —केचिन् वेपथु मासेदु Some got to trembling अन्ये द्रवथु उत्तम others to acute pains सरत्त वमथु केचिन् some to vomiting blood भ्राजथु न च केचन none attained to any lustre वपथु from वप वेपथु with अल्ल वपथु । द्रवथु the same i.e. द्रु दमेति धर्दोपीन् । वमथु the same i.e. वम वमति श्चदमीन् ववाम वमिष्यति वान् । भाजथु the same i.e. भाज भाजते श्चभाजिष्य वभाज and शेषे भाजिष्यते ।

44th Verse —अथ रघुतनय उपायधौ त्रिमूर्धौ Then the three headed Rakshas Trisira came upon the son of Raghu मृगयु इव मृग दक्षिणेर्भा like deer already wounded on the right side coming again to the hunter दिशमिव दाहवतीं मरा उदन्यन् as to a burning re.) on in the desert on being thirsty विपथुत इव उपमथु पतत्रिराज and like a serpent to the fierce mouthed king of birds, Garuda उदन्यन् pres part of उदन्यति Nominal from उदक ।

45th Verse —शितविशिखनिघ्न लवक्तः All his heads cut off by sharp arrows, क्षितिभृत् इव क्षितिकम्पकीर्णशृङ्ग like a mountain with its peaks shattered by earthquake, भयं उपनिदधे च राघवाना he,

भयमुपनिदधे स राक्षसाना

मखिलकुलक्षयपूर्वलिङ्गतुल्यः ॥ ४५ ॥

BOOK V.

निराकरिष्णु वृत्तिष्णु वर्धिष्णु परितो रणं ।

उत्पतिष्णु सहिष्णु च चेरतुः खरद्वृषणौ ॥ १ ॥

तौ खड्गमुपेलप्रासचक्रवाणगदाकरौ ।

अकार्षामायुधच्छायं रजः सन्तमसे रणे ॥ २ ॥

अथ तीक्ष्णायसैर्वाणैरधिर्मर्म रघुत्तमौ ।

व्याधं व्याधममूढौ तौ यमसाच्चक्रतुर्दिपौ ॥ ३ ॥

Trisira, personated the peril of the Rakshases अखिलकुलक्षयपूर्वलिङ्गतुल्य like a portent foreboding the ruin of the whole race

1st Verse — खरद्वृषणौ *Klara and Dushana* निराकरिष्णु *capable of repelling the enemy* वृत्तिष्णु *capable of standing a battle* वर्धिष्णु *capable of enlarging themselves by magical power* उत्पतिष्णु *capable of flying upward* सहिष्णु *and also gifted with endurance* चेरतुः *परितो रणं hovered about the battle* The affix *रणञ्* (*Mugdhabodha रण्*) expresses ability or capacity. चेरतु *Perf 3rd dual. of चर चरति*

2nd Verse — तौ खड्गमुपेलप्रासचक्रवाणगदाकरौ *Those two, with sword, pestle, discus, arrow and club in hand* रजः सन्तमसे रण *in the battle field dirlent by dust* अकार्षे *आयुधच्छायं caused the aside of a multitude of weapons* अकार्षे *Aor 3rd dual of ल चरति ।*

3rd Verse — अथ रघुत्तमौ *then the two excellent Rajhus* अमूढौ *unconfounded or wide awake in battle* तौ दिपौ *यमसाच्चक्रतुः made*

हतवन्धुर्जगामासौ ततः सूर्पणखा वनात् ।
 पारे समुद्रं लङ्कायां वसन्तं रावणं पतिं ॥ ४ ॥
 सम्प्राप्य राक्षससभं चक्रन्द क्रोधविह्वला ।
 नामग्राहमरोदीत् सा भ्रातरो रावणान्तिके ॥ ५ ॥
 दण्डकामध्यवात्तां यौ धीर रक्षप्रकाण्डकौ ।
 नृभ्यां संख्येक्षयातां तौ सभृत्यौ भूमिवर्धनौ ॥ ६ ॥

those two enemies subject or offerings to Rama अधिममं याम याम
 piercing them in vital parts तीक्ष्ण चायमै वापै by means of arrows
 being sharp iron blades धक्तु Perf 3rd dual. of क करोति । याम
 Part. कम्पत् or कम्पत ।

4th Verse — ततः समौ सूर्पणखा Then that Sumpāṇā her
 relatives being slain वनात् जगाम went from the forest; रावणं पतिं and
 betook herself to Ravana for protection वसन्तं लङ्कायां dwelling in
 Lanka पारे समुद्रं by the sea side, or over the sea

5th Verse — सम्प्राप्य राक्षससभं Having reached the assembly of
 the Rakshases चक्रन्द she cried out क्रोधविह्वला agitated with rage
 नामग्राह taking their names, अरोदीत् सा भ्रातरो she cried for her
 brothers, रावणान्तिके near Ravana चक्रन्द Perf 3rd sing from
 क्रन्द see III 28 supra नामग्राह Part कम्पत् of कम्पत् करोति । अरोदीत्
 Impf of अर रोदति ।

6th Verse — धीर रक्षप्रकाण्डकौ O hero, the two eminent Rakshases
 दण्डका अथवात्तां यौ who resided in the forest of Dandakā तौ यद्भ्यं
 क्ख्ये अथवात्तां they in a battle have by two men been turned into
 भूमिवर्धनौ accretions to the soil of the Earth सभृत्यौ together with
 their servants अदि-अवात्तां Aor 3rd dual of अदि अदि । अथवात्तां
 Pass Aor 3rd dual of क् ।

विग्रहस्तव शक्रेण वृहस्पतिपुरोधसा ।

साहं कुमारसेनान्या शून्यथासीति कोनयः ॥ ७ ॥

यद्यहं नाथनायास्यं विनसा हतवान्धवा ।

नाज्ञस्यस्त्वमिदं सर्वं प्रमाद्यंश्चारदुर्वलः ॥ ८ ॥

करिष्यमाणं विज्ञेयं कार्यं किं नु कृतं परैः ।

अपकारे कृतेष्यज्ञो विजिगीषुर्न वा भवान् ॥ ९ ॥

7th Verse — विपद् तव शक्रेण साहं *Your war is with Sakra (Indra) वृहस्पतिपुरोधसा whose foremost minister is Vṛhaspati कुमारसेनान्या whose general is Kartikeya शून्यथासीति and yet you are vacant or unthoughtful इति को नयः what policy is this सेनान्या Instr sing of सेनानी ।*

8th Verse — यदि अहं नाथ *If I, O Lord, न आयास्य had not come विनसा noseless हतवान्धवा and with relatives killed न आयास्य न then you would not have known इदं सर्वं all this प्रमाद्यंश्चारदुर्वलः being neglectful and frail in your intelligence em १३११३ आयास्य Conditional (लृट्) 1st sing of आ या । अपकारे the same 2nd sing of आ । प्रमाद्यं pres part of प्र मद् भावति ।*

9th Verse — परे करिष्यमाणं विज्ञेयं *Even the act which is about to be done by the enen / ought to be known beforehand through the intelligence department of the state किं नु कृतं what to say (1 e, to say nothing) of what is done अपकारे कृतं अपि अज्ञ but even when injury is done you are ignorant of it विजिगीषुर्न वा भवान् are you desirous of conquering or not विजिगीषुर् verbal desid of जि ।*

दृतत्वं प्राचेसमितैः खड्गारूढः प्रमादवान् ।
 पानशौण्डः श्रियं नेता नात्यन्तीनत्वमुन्मनाः ॥ १० ॥
 अध्वरेष्वग्निचित्वत्सु सोमसुत्वत आश्रमान् ।
 अत्तुं महेन्द्रियं भागमैति दुश्चावनोऽधुना ॥ ११ ॥
 आमिहीयं दधि क्षीरं पुरोडाशं तथौषधं ।
 हविर्ह्यङ्गवीनश्च नाप्युपगन्ति राक्षसाः ॥ १२ ॥
 युवजानि धनुष्याणि भूमिष्ठः खविचारिणः ।
 रामो यद्गद्रुहो हन्ति कालकल्पशिलीमुखः ॥ १३ ॥

√ 10th Verse — दृतः अ प्राचे समिते You are surrounded by mess-
 companions खड्गारूढः अत दवान mounted on a bed, a gaily headed
 loor पानशौण्डः उन्मना decolled to drink and flighty in mind श्रियं नेता
 न नात्यन्तीनं you will, eter bring Fortuna much near to you

11th Verse — दुश्चावन अधुना ऐति आश्रमान् Indra now comes to the
 termilages सोमसुत्वत full of Soma pressers अध्वरेषु अग्निचित्वत्सु at
 sacrificers, full of Fire servers अत्तुं महेन्द्रियं भागं to eat the portion
 reserved for the great lord अत्तुं Int. of अत् अति ।

12th Verse — आमिहीयं दधौ क्षीरं Such as curds and milk sea-
 soned with tely पुरोडाशं तथौषधं and meal or cakes enriched with
 g/ce हविर्ह्यङ्गवीनश्च and fresh clarified butter from the preceding
 evening's milk नापि उपगन्ति राक्षसाः nor can Rakshases touch them

13th Verse — युवजानि With a young wife धनुष्याणि bow in hand
 भूमिष्ठः रामः Rama, himself a terrestrial कालकल्पशिलीमुखः having
 decily arrows अत्तुं किल्ल पद्मद्रुहः खविचारिणः the aerial obstructers of
 √ see, i e, Rakshases

मांसान्योष्ठावल्लोप्यानि साधनीयानि देवताः ।

अश्रन्ति रामात् रक्षांसि विभ्यत्यश्रुवते दिशः ॥ १४ ॥

कुरु बुद्धिं कुशाग्रीयामनुकामीनतां त्यज ।

लक्ष्मीं परम्परीणां त्वं पुत्रपौत्रीणतां नय ॥ १५ ॥

सहायवन्त उद्युक्ता वहवो निपुणाय यां ।

श्रियमाशासते लोलां तां हस्तकृत्य माश्रुसोः ॥ १६ ॥

14th Verse.—देवताः चरन्ति *Gods eat* मांसानि जोष्ठावल्लोप्यानि *flesh* so tender that it may be cut by the very lips साधनीयानि even the flesh of victims sacrificed as means of celestial bliss रामात् रक्षांसि विभ्यन्ति but *Rakshases are in terror of Rama* अश्रुवते दिशः flying they cover all sides चरन्ति pres. 3rd pl. of चर चरन्ति आग्रीत् आग चरिष्यति । विभ्यन्ति pres. 3rd pl. of भी विभेति अश्रुवते विभाष विभषाट्-कार भेष्यति । अश्रुवते Pres 3rd pl. of अश्र अश्रुते ।

15th Verse.—कुरु बुद्धिं कुशाग्रीयां *Make your thoughts sharp as the extremities of Kus grass* अनुकामीनतां त्यज *give up the pursuit of pleasure* नय मे लक्ष्मीं परम्परीणां *do thou lead or bring forth the Fortuna inherited from a long line of ancestors* पुत्रपौत्रीणतां *to the possession of thy sons and grandsons.*

16th Verse.—यां विधे *That Fortuna whom* सहवो निपुणाय *many cool skilful persons* महायवन्त उद्युक्ता *allied and numerous* लोला *lax* आश्रुसोः *are ever desiring or sucking* माश्रुसोः *me* मां *do not trust to her, uns'ible,* हस्तकृत्य *having got her in hand, i. e., accepted* आश्रुसोः 3rd pl. of आश्र in आश्रु हस्तं हस्तिक्रमे । आश्रुसोः Acc. 2nd sing चर चरिषति ।

लक्ष्मीः पुंयोगमाशंसुः कुलटेव कुतूहलात् ।
 अन्तिकेऽपि स्थिता पत्युच्छलेनान्यं निरीक्षते ॥ १७ ॥
 योपिदृन्दारिका तस्य दयिता हंसनादिनी ।
 दूर्वाकाण्डमिव श्यामा न्यग्रोधपरिमण्डला ॥ १८ ॥
 नास्यं पश्यति यस्तस्या निस्ति दन्तच्छदं न वा ।
 संश्रुणोति न चोक्तानि मिथ्याऽसौ विहितेन्द्रियः ॥ १९ ॥
 सारोऽसाविन्द्रियार्थानां यस्यासौ तस्य नन्दयुः ।
 तल्पे कान्तान्तरैः साङ्गं मन्येऽहं धिक्त्रिमञ्जर्युं ॥ २० ॥
 न तं पश्यामि यस्यासौ भवेन्नोदेजया मतैः ।

17th Verse — लक्ष्मीं अन्तिके पत्यु स्थिता अपि *Fortuna, though remaining near her lord, कुतूहलात् हलेन अन्यं निरीक्षते from curiosity looks to another at a distance under some pretext पुंयोग माशंसु desiring association with men कुलटा एव like a co-irleson*

18th Verse — तस्य दयिता *His wife दूर्वाकाण्डमिव श्यामा fair like a stall of Durva हंसनादिनी uttering notes like the swan न्यग्रोधपरिमण्डला handsome shaped योपिदृन्दारिका is most beautiful among women मत्प्रकाशनवर्षाभा सा खी श्यामेति वक्ष्यते Bharata malika सद्ये खीषा भवत्या वा न्यग्रोधपरिमण्डला Bharata malika*

19th Verse — न पश्यति यस्तस्या *Who does not see her face निस्ते दन्तच्छदं न वा nor kisses her lips पश्यति न च उक्तानि nor hears her accents मिथ्याऽसौ विहितेन्द्रियः in vain has he been endowed with the organs of perception निस्ते Pres 3rd sing of विस.*

20th Verse — नार खमी रन्दिषासौ *She is the best among objects of sensation सद्ये अपि तस्य नन्दयुः whose she is he has enjoyment indeed तस्य न वा I ... धिक् त्रिमञ्जर्युं fie on such sleeping*

21st Verse — न तं पश्यामि *I do not see him or any one यद्ये अपि*

चैलोक्थेनापि विन्दस्त्वं तां क्रीत्वा सुकृतीभव ॥ २१ ॥
 नैवेन्द्राणी न रुद्राणी न मनावी नं रोहिणी ।
 वरुणानी न चाग्रायी तस्याः सीमन्तिनी समा ॥ २२ ॥
 प्रत्यूचे राक्षसेन्द्रस्तामाश्वसिहि विभेषि किं ।
 त्यज नक्तञ्चरि शोभं वाचाटे रावणे ह्यहं ॥ २३ ॥
 मामुपास्त दिदृक्षावान् याष्टीकव्याहता हरिः ।
 आज्ञालाभेन्मुखो दूरात् काशेयानादरेक्षितः ॥ २४ ॥

न भवत of whom she could not become उदेजया मते a perturber of
 the mind चैलोक्येन अपि तां क्रीत्वा having purchased her even at the
 price of the three worlds विन्द स्व सुकृती भव be thou a gainer and a
 blessed person उदेजया शिवभोगिनिका Jayamangala. क्रीत्वा Indeed
 part. of क्री क्रीणाति चक्रेरीत चिक्राय क्रोषति क्रीत ।

22nd Verse — नैव इन्द्राणी Neither the wife of Indra न रुद्राणी
 nor the wife of Rudra न मनावी nor the wife of Manu न रोहिणी
 nor Rohini वरुणाणी nor the wife of Varuna न चाग्रायी nor the wife
 of Agni तस्या सीमन्तिनी समा is a woman equal to her

23rd Verse — प्रत्यूचे राक्षसेन्द्रतां The lord of Rakshases replied
 to her आश्वसिहि be confident विभेषि किं why dost thou fear? त्यज
 शोभं give up thy secrets नक्तञ्चरि वाचाटे O thou talkative night
 stalker रावणे हि अहं for I am Ravana आश्वसिहि Imp 2nd sing
 of अश्वसिषि । विभेषि pres. 2nd sing of भी विभति ।

24th Verse — इति मां उपास्त Indra was approaching me दिदृक्षावान्
 desirous of a sight चाष्टीकव्याहता struck and put out by the porter
 with the red आज्ञालाभेन्मुख and looking up for my word of com-
 mand दूरात् वाद्येन अनादरे रेक्षितः was from a distance eyed by me
 slightly with a contemptuous look उपास्त Imp! 3rd sing of
 उप आश आभे ।

विरुमोद्गधारायः कुलिशो मम वक्षसि ।
 अभिन्नं शतधात्मानं मन्यते बलिनं बली ॥ २५ ॥
 कृत्वा लङ्काद्रुमालानमहमैरावतं गर्ज । .
 बन्धनेऽनुपयोगित्वान्नतं तृणवदत्यजं ॥ २६ ॥
 आहोपुरुषिकां पश्य मम सद्रत्नकान्तिभिः ।
 ध्वस्तान्धकारेऽपि पुरे पूर्णेन्दोः सन्निधिः सदा ॥ २७ ॥
 हृतरत्नश्रुतोद्योगो रक्षाभ्यः करदो दिवि ।

25th Verse — कुलिश बली *The so called powerful thunderbolt*
 चक्ष्णान मन्यते बलिनं *considers itself strong* मम वक्षसि *अभिन्नं शतधा* be-
 cause when struck at my chest it was not shivered to a hundred
 pieces विश्व उदय धाराय *being only blunted in its prominent sharp*
edges

26th Verse — कृत्वा ऐरावत गज *Having rode Indra's elephant*
Aravata लङ्काद्रुमालान *led to trees at Lanka* ध्वस्त अनुपयोगत्वात् *it*
not being worth the heading नतं तृणवत् *अत्यजं I left it low!* like
 grass अत्यज *Impf 1st sing of त्यज त्यजति अत्याचीन तस्याज त्यस्यति*
 त्यक्त ।

27th Verse — मम आहोपुरुषिकां पश्य *Behold my own mantines*
 ध्वस्तान्धकारेऽपि पुरे *even on the constant dissolution of darkness is*
my city सद्रत्नकान्तिभिः by the rays of good diamonds पूर्णेन्दोः सन्निधि
 सदा *there is always, the presence of the jill woo.* आहोपुरुषिका
 implies a boast of one's own greatness आहोपुरुषिका इत्येतां स्यात्
 सभावरक्षणं *Amara* अहमेव पुरेण *सवेति सभापनाया* आहोपुरुषिका
 निपातनात् *Bharata Mallika*

28th Verse — नोवभित *Intra* हृतरत्न *his jewels being seized by*
 मे *हृतरत्न* *his enterprise declined* रयोभ्य करदो दिवि *a tributary*

पूतकृतायीमभ्येति सत्रपः किन्न गोचरमित् ॥ २८ ॥

अतुल्यमहसा सार्द्धं रामेण मम विग्रहः ।

चपाकरस्तथाप्येष यतिष्ये तदिनियहे ॥ २९ ॥

उत्पत्त्य खं दशग्रीवा मनायायी शितास्त्रभृत् ।

समुद्रसविधावासं मारीचं प्रतिचक्रमे ॥ ३० ॥

सम्यत्त्य तत्सनीडेऽसौ तं वृत्तान्तमशिञ्चवत् ।

चक्षुनाथ श्रुतार्थेन तेनागादि दशाननः ॥ ३१ ॥

of the Rakshases though dwelling in heaven सत्रप being in shame
पूतकृतार्थो अभ्येति किन्न does he not avoid facing even his wife
Sachi, अभ्येति अभि रति from एव to go. पूतकृतायी the wife of पूतकृत
Indra, being of pure ceremonies.

29th Verse — मम विग्रह रामेण सार्द्धं As to my fighting with
Rama अनुपमहसा who is not my equal in greatness चपाकरः it
would be a cause of shame to me तथापि एष यतिष्ये still at thy
request this one or myself will engage तदिनियहे for his con-
dign punishment. यतिष्ये 1st sing of यत यतने अयतिह येने
यतिष्ये ।

30th Verse — उत्पत्त्य खं दशग्रीवाः The ten-headed Ravana having
flown up to the sky मनायायी proceeding swift as thought शितास्त्रभृत्
holding well sharpened arms चक्रमे went मारीचं प्रति to Maricha
समुद्रसविधावासं dwelling near the sea

31st Verse — सम्यत्त्य तत्सनीडे अभि Having arrived near him तं
वृत्तान्तं मशिञ्चवत् related to him the story of Surpanakhā अथ दशानन
then the ten-faced Dāsana चक्षुनाथ was addressed चक्षुना श्रुतार्थेन I
himself Maricha having heard the story अशिञ्चवत् causal Aor. 3rd
sing. of अशिञ्चति । चक्षुनाथ Aor. pass 3rd sing of चक्ष ।

अन्तर्द्वेत्स्व रघुव्याघ्रात्तस्मात्त्वं राक्षसेश्वर ।

यो रणे दुरुपस्थानो हस्तरोधं दधद्बभूवुः ॥ ३२ ॥

भवन्तं कार्त्तवीर्यो यो हीनसन्धिमचीकरत् ।

जिगाय तस्य हन्तारं स रामः सार्वलौकिकः ॥ ३३ ॥

यमास्यदृश्यरी तस्य ताडका वेत्ति विक्रमं ।

शूरमन्यो रणाच्चाहं निरस्तः सिंहनर्दिना ॥ ३४ ॥

न त्वं तेनान्वभाविष्ठा नान्वभावि त्वयाप्यसौ ।

32nd Verse—राक्षसेश्वर O lord of Rakshases रघुव्याघ्रात् तस्मात्त्वं
from that tiger of a Raghu त्वं यन्तर्द्वेत्स्व do thou disappear or keep
aloof य रणे दुरुपस्थानः who can hardly be stood in battle i. e., no
enemy can stand him. हस्तरोधं दधत् धत्तु holding his bow ever
clamped by the hand यन्तर्द्वेत्स्व Imp 2nd sing of यन्तर् दधा धत्ते ।

33rd Verse—कार्त्तवीर्यं Kartavirya य भवन्तं चीनपान्धिम चचीकरत्
y'lo tal fuscel you to make an ignoble peace तस्य एव र his de-
stroyer Parusarama य राम जिगाय he Rama conquered गार्त्तवीर्यः
he is celebrated in all worlds चचीकरत् casual Aor 3rd sing of
च चीकरति कारयति । जिगाय Perf 3rd sing of जि जयति । सार्वलौकिकः
is otherwise read गार्त्तवीर्यः i. e. as is well known in all worlds

34th Verse—यमास्यदृशी नाडकाः Tishag who having been
killed by him, has seen Yama's face तस्य विक्रमं जेतुं known his rigor
यास्यन्त्य एवं च I too know it who celebrated myself a hero निरस्त
सिंहनर्दिना and as is forced out of the field by him the lion roarer
वेत्ति Imp 3rd sing of विद् वेत्ति or वद Imp वदु or विद्विषात्
अवेदीतुं विद्वद वेदिष्यति चकारति ।

35th Verse—न त्वं तेन नान्वभाविष्ठा Tho art not known to him
नान्वभावि जयावि चमेत nor is he known to thee अन्वभाविष्ठा नान्वभाविष्ठा

अनुभूतो मया चासौ तेन चान्वभाविष्यहं ॥ ३५ ॥
 अथ्यङ् शस्त्रधृतां रामो न्यञ्चस्तं प्राप्यमदिधाः ।
 सकन्या शुल्कमभनङ् मिथिलायां मखे धनुः ॥ ३६ ॥
 संवित्तः सहयुधानौ तच्छक्तिं खरदूपणौ ।
 यज्वानथ्य ससुत्वानो यानगोपीन्मखेषु सः ॥ ३७ ॥
 सुखजातः सुरापीतो नृजग्धो माल्यधारयः ।
 अधिलङ्कं स्त्रियो दीव्यमारब्धा बलिवियहं ॥ ३८ ॥

he is known to me तेन चान्वभाविष्यहं *and I am known to him*
 चान्वभाविष्यहं pass Aor 2nd sing of चनु भू

36th Verse—अथ्यङ् शस्त्रधृतां रामो न्यञ्चस्तं प्राप्य मदिधा *Rama is superior among*
armed men न्यञ्च नं प्राप्य मदिधा persons like myself are inferior
when encountering him मिथिलायां मखे on the sacrificial ground in
Mithila स क्वभनङ् चनु / e broke the bow कन्यायुक्त the condition set
forth for the bride as a prize अथ्यङ् verbal from अथि-अथ nom
sing न्यञ्च the same fr मि अथ nom plural क्वभनङ् Impf, 3rd
sing of भञ्ज भनङ्ति अभाहृतीत् भभञ्ज भञ्जति ।

37th Verse—खरदूपणौ सहयुधानौ *Khara and Dushana fighting*
with him स यत्न तच्छक्तिं got a knowledge or sensation of his power
यज्वानथ्य ससुत्वानः and, the priests too, with the presses of the Soma
यान् अगोपीत मखेषु स ichou / e protected in the sacrifice अथिच pres.
3rd dual of विद् वेद वेति । अगोपीत Aor 3rd sing of गृप गृपायति
अगोपीत अगोपीत् अगोपापीत् जुगोप गोपायां चकार गोप्यति गोपिष्यति
गोपायिष्यति ।

38th Verse—सुखजात *Being thyself in the enjoyment of*
ease and pleasure सुरापीतो अजग्ध drinkin) wine and feasting on
human flesh माल्यधारयः and decorated with screech) अधिलङ्कं क्विधा

तं भीतङ्कारमाक्रुश्य रावणः प्रत्यभाषत ।

यातयामं विजितवान् स रामं यदि किं ततः ॥ ३८ ॥

अघानि ताडका तेन लज्जाभयविभूषणा ।

स्वीजने यदि तच्छार्थं धिग्लोकं द्युद्रमानसं ॥ ४० ॥

यद्गृहे नर्दिनमसौ शरैर्भीरुमभाषयत् ।

कुत्रह्ययज्ञके रामो भवन्तं पौरुषं न तत् ॥ ४१ ॥

दीय *being sovereign of Lanka amuse thyself with women* ना शारव्यः
 शक्तिं विषयं *engage not in war with the powerful Rama* माख्यधारण
 माख्यं धारयतीति माख्यधारण । दीय Imp 2nd sing of दिव दीयति ।
 शारव्या Aor. 2nd sing. of रभ रभते शारव्य रेभे रभ्यते ।

39th Verse — भीतकारमाक्रुश्य *Loudly reviling him as a coward*
 रावणः स प्रत्यभाषत *Ravana answered him* यदि स राम विजितवान्
 if he conquered Parasu Rama यातयामं who had passed his time
 that is become a decrepit किं ततः *what of that* आ क्रुश्य *Indeed*
 part of क्रुश क्रोशति

40th Verse — अघानि ताडका तेन *Talaks was killed by him*
 लज्जाभयविभूषणा *a lady whose ornament was shame and fear* स्वीजने
 यदि तच्छार्थं *if such an act is laudible as against a woman* धिग्लोक
 द्युद्रमानसं *lie on the ignoble minded world* अघानि Aor pass 3rd
 sing of घन घ्नति ।

41st Verse — यत् कुत्रह्ययज्ञके *That at a vulgar ceremony of vile*
 Brahmans अयो रामः भवन्तं शरैः अभाषयत् *he Rama frightened you*
 out of the field by means of arrows येन नर्दिन भीरु *you a coward*
 brauler at home पौरुषं न तत् *there was no manliness in it* अभाषयत्
 Causal Impf. 3rd sing of भी विभेति ।

चिरकालोपितं जीर्णं कीटनिष्कृषितं धनुः ।

किं चित्रं यदि रामेण भग्नं द्युचियकान्तिके ॥ ४२ ॥

वनतापसके वीरौ विपद्ये गलितादरी ।

किं चित्रं यदि सावज्ञौ ममृतुः सरद्रूपणौ ॥ ४३ ॥

त्वं च भीरुः सुदुर्वृत्ते नित्यञ्च रक्षकाम्यसि ।

गुणांश्चापद्रुपेऽस्माकं स्तोपि शत्रूंश्च नः सदा । ४४ ॥

शीर्षंश्चेद्यमतोऽहं त्वां करोमि क्षितिवर्धनं ।

कारयिष्यामि वा ह्यत्यं विजिघृष्टुर्वनैकसौ ॥ ४५ ॥

तमुद्यतनिशातासिं प्रत्युवाच जिजीविषुः ।

मारीचाऽनुनयंस्त्रासाद्भ्यमित्यो भवामि ते ॥ ४६ ॥

हरामि रामसौमित्री मृगो भूत्वा मृगद्युवौ ।

उद्योगमभ्यमित्रीणो यथेष्टं त्वञ्च सन्तनु ॥ ४७ ॥

ततश्चिचीयमानोऽसौ हेमरत्नमयो मृगः ।

45th Verse — यतो यत् Therefore I शीर्षंश्चेद्य त्वां करोमि क्षितिवर्धनं
will make thee whose head requires cutting off an increment on the
soil of the earth कारयिष्यामि वा ह्यत्यं or I will make thee work
विजिघृष्टुः वनैकसौ being desirous of fighting the encounter Rama
and Laksmana विजिघृष्टुः verbal desiderative of विघ्नः ।

46th Verse — मारीच जिजीविषुः Maricha desirous of life वामात्
through he प्रत्युवाच अनुनयनम् answered propitiating him
उद्यतनिशातासिं who had drawn his sharpened sword अभ्यमित्य
भवामि त्वां I shall become a confounder of thy enemy

47th Verse — यत् भूत्वा Becoming a deer हरामि रामसौमित्री I
shall decoy Rama and Laksmana मृगद्युवौ who are fond of sporting
in deer hunt स च यथेष्टं उद्योगं कर्तव्यम् and do thou pursue thy
desired undertaking by improving the opportunity च चिचीय
like a confounder of the enemy एतन् Imp 2nd sung of तत्र
ममेति ।

48th Verse — तत्र यत्र यत् Then I, Maricha becoming a
delicious stag हेमरत्नमयो gold n. m. f. called चिचीयमान and there-

यथा मुखीनः सीतायाः पुत्रुवे बहुकोभयम् ॥ ४८ ॥

तेनादुद्यूपयद्रामं मृगेण मृगलोचनां ।

मैथिली विपुलोरस्कं प्राबुवृर्षुर्मृगाजिनं ॥ ४९ ॥

योगश्चैमकरं कृत्वा सीताया सख्यणं ततः ।

मृगस्यानुपदो रामो जगाम गजविक्रमः ॥ ५० ॥

स्यायं स्यायं क्वचिद्यान्तं क्वान्त्वा क्वान्त्वा स्थितं क्वचित् ।

वीक्ष्यमाजो मृगं रामश्चिचकृत्तिं विसिम्भिये ॥ ५१ ॥

1st Verse—यथा मुखीनां सीतायाः पुत्रुवे बहुकोभयम् ॥ ४८ ॥
 यथा मुखीनां सीतायाः पुत्रुवे बहुकोभयम् ॥ ४८ ॥
 यथा मुखीनां सीतायाः पुत्रुवे बहुकोभयम् ॥ ४८ ॥
 यथा मुखीनां सीतायाः पुत्रुवे बहुकोभयम् ॥ ४८ ॥

2nd Verse—यथा मुखीनां सीतायाः पुत्रुवे बहुकोभयम् ॥ ४९ ॥
 यथा मुखीनां सीतायाः पुत्रुवे बहुकोभयम् ॥ ४९ ॥
 यथा मुखीनां सीतायाः पुत्रुवे बहुकोभयम् ॥ ४९ ॥
 यथा मुखीनां सीतायाः पुत्रुवे बहुकोभयम् ॥ ४९ ॥

3rd Verse—यथा मुखीनां सीतायाः पुत्रुवे बहुकोभयम् ॥ ५० ॥
 यथा मुखीनां सीतायाः पुत्रुवे बहुकोभयम् ॥ ५० ॥
 यथा मुखीनां सीतायाः पुत्रुवे बहुकोभयम् ॥ ५० ॥
 यथा मुखीनां सीतायाः पुत्रुवे बहुकोभयम् ॥ ५० ॥

4th Verse—यथा मुखीनां सीतायाः पुत्रुवे बहुकोभयम् ॥ ५१ ॥
 यथा मुखीनां सीतायाः पुत्रुवे बहुकोभयम् ॥ ५१ ॥
 यथा मुखीनां सीतायाः पुत्रुवे बहुकोभयम् ॥ ५१ ॥
 यथा मुखीनां सीतायाः पुत्रुवे बहुकोभयम् ॥ ५१ ॥

चिरं क्लिशित्वा मर्माविद्रामो विलुभितस्रवं ।
 शब्दायमानमव्यात्सोत् भयदं क्षणदाचरं ॥ ५२ ॥
 श्रुत्वा विस्फूर्जयुप्रख्यं निनादं परिदेविनी ।
 मत्वा कष्टश्रितं रामं सौमित्रिं गन्तुमैजिहत् ॥ ५३ ॥
 एष प्राहपिजाम्भोदनादी घ्राता विरौति ते ।
 घ्रातेयं कुरु सौमित्रे भयात्त्रायस्व राघवं ॥ ५४ ॥
 रामसंघुपितं नैतन्मृगस्यैव विवञ्चिषोः ।

52nd Verse —सर्मावित राम *Rama the piercer or knower of the*
inmost heart चिरं क्लिशित्वा *after long fatigue* क्षणदाचरं *whenever he*
perceives or shot the right stalker विलुभितस्रवं *moving distractedly*
 शब्दायमानं भयदं *and making a terrific noise* क्लिशित्वा *Indeed part*
 of क्लिप्तं क्लिष्टते or क्लियति see III 3 सर्मावित *like यमवित II 7*
 अवासीत् *Aor 3rd sing of अघ विव्यति निघाप अत्यति विह ।*

53rd Verse —श्रुत्वा विस्फूर्जयुप्रख्यं *Hearing heard the noise like a*
thunder clap परिदेविनी *Sita being alarmed* मत्वा कष्टश्रितं रामं *and*
thinking that Rama was in trouble सौमित्रिं गन्तुं *set Laksh-*
mana to go after Rama thus वैजिहत् *Aor 3rd sing causal of रं*
 रंघते ।

54th Verse —एष ते घ्राता *This thy brother* प्राहपिजाम्भोदनादी
 विरौति *is crying like the roar of clouds in the rains* घ्रातेयं कुरु
 सौमित्रे *do the duty of a kinsman, O son of Sumitra,* भयात्त्रायस्व
 राघवं *save Rama from danger* विरौति *Pres. 3rd sing* ए रौति *or*
 रौति *अवासीत् अवाय रविष्यति । वायस Imp 2nd sing of वै वायते*
 अवास्यते अवे वायते ।

55th Verse —राम संघुपितं नैतन् *This is not a cry of Rama* मृगस्यै
 एव विवञ्चिषोः *it is the cry of the delu long stay* रामवनितास्यै *साय*

रामस्वनितसङ्गाशः स्वान इत्यवदत्स तां ॥ ५५ ॥

आप्यानस्कन्धकण्ठांसं रूपितं सहितुं रणे ।

मोर्णुवन्तं दिशो वागीः काकुत्स्थं भीरुः कः क्षमः ॥ ५६ ॥

देहं विश्वशुरस्वामौ मृगः प्राणैर्दिदेविपन् ।

ज्याघुष्टकठिनाङ्गुष्ठं राममायान्मुमूर्षया ॥ ५७ ॥

शङ्खन् भीषयमाणं तं रामं विस्मापयेत कः ।

*This is a voice only simulating the voice of Rama इति च अत्र राम
नो ते thus speak to her विश्वशुरा verbal Desiderative of रण
वर्षति ।*

55th Verse — भीष O timid lady वा क्षमः सहितुं w/o is a'le to
stand काकुत्स्थे रूपितं एव the enraged Rama in battle आप्यानस्कन्धकण्ठांसं
with broad shoulders, nec^l an l arms मोर्णुवन्तं दिश वागे covering all
sides with arrows रूपितं part part of रण वर्षति or वर्षति । च आपान
past part of पी or पाप आपाने कथाम् कथामिदम् कथामि वपे ए वने
वार्त्तियने । मोर्णुवन्तं Pros part acc मृग of शङ्खं वर्षति वर्षति
वैर्षीत वै वर्षते वै शंखीत शंखीत शङ्खियति शङ्खियति ।

56th Verse — राम इव विश्वशुरा स्वामौ । This slay'd a man to fry his
body in the fire of arms य वै दिदेविपन् Desidering to sport with his
son's राम आपान ममूर्षया throw, h d size of clea's come to his अघुष्ट
कठिनाङ्गुष्ठं whose thumb was hardened by strokes of the tusk, a
long strong finger verbal Desid of अपान वर्षति वर्षते वै शंखीत
वर्षत्य शङ्खीत शङ्खीत मृगः दिदेविपन् Pros part Des Ver of दिवः
कथाम् । Instr mrg of ममूर्षया verbal d-ai of म शिपने ।

57th Verse — राम भीषयमाणं रामं । Thus pulling ones's to
fry his in Vishwshura's w'ch's own part of him or affect his presence
of mind वा शङ्खे वै शंखीत fear शङ्खे वैत समापं This very day or

मास्र भैषीस्त्वयाद्यैव कृतार्थो द्रक्ष्यते पतिः ॥ ५८ ॥

यायास्त्वमिति कामो मे गन्तुमुत्सहसे न च ।

इच्छुः कामयितुं त्वं मामित्यसौ जगद्दे तथा ॥ ५९ ॥

मृषोचं प्रवदन्तीं तां सत्यवद्यो रघूत्तमः ।

निरगात् शत्रुहस्तं त्वं यास्यसीति शयन् वशी ॥ ६० ॥

गते तस्मिन् जलशुचिः शुद्धदन् रावणः शिखी ।

जंजपूकोऽश्रमालावान् धारयो मृदलावुनः ॥ ६१ ॥

presently thy husband being successful द्रक्ष्यते तथा will be seen by thee or will appear to thee भीषयभाष pres part causal भी विभेति ।
विस्त्रापयेत् pot. 3rd sing causal of वि-विष् कर्त्तव्ये । द्रक्ष्यते pass fut
3rd sing of दृश् पश्यति ।

50th Verse — याया न इति काम मे My desire is that you should go for Rama's protection गन्तुं उत्सहसे न च but you do not wish to go इच्छुः कामयितुं न मे you are desirous of enjoying me इति चर्षो जगद्दे तथा thus was he Lakshmana addressed by her याया pot. 2nd sing of या याति ।

60th Verse — मृषोच प्रवदन्तीं तां To her uttering a false charge पश्यन्त्या रघूत्तम वशी the solvent or elasto and truthful excellent Raghū, 1 c, Lakshmana व्रतन शत्रुहस्तं त्वं यास्यसि इति protesting, "You shall fall into the enemy's hands" निर्गतान् went away मृषोच the same as मृषावय an untruth

61st Verse — गते तस्मिन् He having gone रावण जनशयि Ravana having purified himself with water शुद्धदन् शिखी with clean teeth and having a tuft of hair on the head like a hermit जंजपूकः चर्मालावान् holding a wreath of beads and pretending to recite mantras धारय चटुलावुनः holding a gourd with holy mud in it

कमण्डलुकपालेन शिरसा च मृजावता ।

संवस्य लाक्षिके वस्त्रे माचाः संभीण्ड्य दण्डवान् ॥ ६२ ॥

अधीयन्नात्मविद्विद्यां धारयन् मस्करिव्रतं ।

वदन् बहुद्भुलिस्फोटं मूक्षेपञ्च विलोकयन् ॥ ६३ ॥

संदिदर्शयिषुः साम निजुद्भुपुः क्षपाटतां ।

चक्रमावान् समागत्य सीतामूचे सुखाभवं ॥ ६४ ॥

सायन्तनीं तिथिप्रण्यः पङ्कजानां दिवातनीं ।

62nd Verse — कमण्डलु कपालेन *With a scater-pot and a water*
शिरसा च मृजावता *with the head cleansed संवस्य लाक्षिके वस्त्रे अल*
in scarlet garment माचाः संभीण्ड्य दण्डवान् holding a stick with his
utensils packed संवस्य Indecl part nominal fr मन् । एव एव the
same fr माच

63rd Verse — अधीयन् आत्मविद्यां *Reading the science of spiritual*
experts धारयन् मस्करिव्रतं keeping the vow of cremes वदन् बहु
वदन्निस्फोटं speaking much by utterances with the fingers, १ ०,
beckoning with the fingers मूक्षेप च विभाषयन् and looking by
glances अधीयन् pres part. of अधि इत् It has taken paramna:
pada here according to Panini 3 2 130 एत् भाष्यैः प्रहसिष्यति ।

64th Verse — संदिदर्शयिषुः साम *Demons of showing courtesy*
निजुद्भुपुः क्षपाटतां demious also of concealing his being a Nalaka
चक्रमावान् coming all quely समागत्य and meetng her सीता मूचे soul
to Sita एषा मन् be thou propitious or least agreeable to thee निजुद्भुपुः
verbal decider of इत् चक्रमावान् like रोचदावान् IV 32

65th Verse — सुविद्यता (Who art thou ? as the next verse has
it) *Fair in smile, वाच्यः सदात्म्या श्रेयस्की putting to shame १) thy*
ever abiding beauty सदस्मिन् तिथिप्रण्यः वा म the evening beauty of

कान्तिं कान्त्या सैदातन्या ह्येपयन्ती शुचिस्मिता ॥ ६५ ॥
 का त्वमेकाकिनी भीरुं निरन्वयजने वने ।
 शुध्यन्तोऽप्यघसन् व्यालास्वामपालां कथं न वा ॥ ६६ ॥
 हृदयङ्गममूर्तिस्त्वं सुभगभावुकं वनं ।
 कुर्वाणा भीममप्येतद्दाभ्यैः केन हेतुना ॥ ६७ ॥
 सुकृतं प्रियकारी त्वं कं रहस्युपतिष्ठसे ।
 पुण्यकृच्छाटुकारंस्ती किङ्करः सुरतेषु कः ॥ ६८ ॥

the lunar phase पदमाना दिवातनी and the day beauty of lotuses
 तिथिरस्य गेनु संग् of तिथिदशी a digit of the moon which
 causes a lunar day सदन्या Instr sing of सदातनी

66th Verse—का त्व भीरुं *How art thou, thou timid creature?*
 एकाकिनी निरन्वय जने वने *alone in this forest without any kill or*
 ला कथं वा व्याला *how is it either that noxious wild animals शुध्यन्*
 श्वि *though voracious with hunger वा स्वपालां न शयमन have not*
eaten thee up being unprotected शुध्यन् pros part nom pl fr
शुभ्र शुध्यति । शयमन Aor 3rd pl of शय श्वि ।

67th Verse—हृदयङ्गम मूर्तिं तं *Thou being of a form which*
enters and strikes every heart क्व हेतुना for what cause एतत् वनं
श्वैः hast thou beloken thyself to this forest? भीम श्वि कुर्वाणा सुभग
भावुकं turning it though naturally so terrific into such a pleasant
and attractive site श्वैः । e, श्विश्चै Impf 2nd sing एव श्वि

68th Verse—क सुकृत *What blessed person प्रियकारी न उपनिष्ठसे*
thou being १ voluptuous dost embrace एवमि in secret क पुण्यकृत what
meritorious person शटकारः agreeable in speech ते किङ्करः सुरतेषु
is !!) minister in dalliances

परि पर्युदधे रूपमाद्युलोकाच्च दुर्लभं ।
 भावत्कं दृष्टवत्स्वेतदस्मास्वधि सुजीवितं ॥ ६९ ॥
 प्रपीतमधुका भृङ्गैः सुदिवेवारविन्दिनी ।
 सत्परिमललक्ष्मीका नापुंस्कासीति मे मतिः ॥ ७० ॥
 मिथ्यैव श्रीः श्रीयम्भन्या श्रीमन्मन्यो मृषा हरिः ।
 साक्षात्कृत्याभिमन्येऽहं त्वां हरन्तीं श्रियं श्रियः ॥ ७१ ॥
 नेदकण्ठिष्यतात्यर्थं त्वामैश्लिष्यत चेत् स्मरः ।

69th Verse — अथि सुजीवितं *O happy life!* अस्मात् दृष्टवत् *to us who have seen भावत्कं एतत् रूपं this beauty of thine दुर्लभं आद्युलोकात् च hard to be found even up to heaven परि परि उदधे excepting only the sea in which Lakshmi was produced.*

70th Verse — सुदिवा एव अरविन्दिनी *Lake a collection of lotuses on a good bright day प्रपीतमधुका भृङ्गैः of which the honey has been sipped by black bees न अपुंस्का अथि thou art not without a man रति मे मति this is my idea*

71st Verse — क्रिया एव श्रीं त्रियम्भन्या *False is Lakshmi the goddess of beauty in her conceit of beauty श्रीमत मन्यः मृषा हरिः false is Hari in his conceit of having the goddess of beauty त्वां साक्षात्कृत्या अभिमन्ये अहं this is what I think after seeing thee हरन्तीं त्रियं त्रियः who excellet the beauty of the goddess of beauty हरन्तीं अभिमन्तीं Jayamangala*

72nd Verse — न उदकण्ठिष्यत अत्यर्थं स्मरः *Cupid would not have been over anxious for his wife Rati, i e, would have become indifferent to her न च न वैश्लिष्यत if he had seen you वैश्लिष्यत अनिर्ध*

खेलायन्ननिशं नोपुं सन्नूः छत्य रतिं वसेत् ॥ ७२ ॥
 वस्यूयन्तीं विलोक्य त्वां स्त्री न मन्तूयतीह का ।
 कान्तिं नाभिमनायेत को वा स्याणुसमेऽपि ते ॥ ७३ ॥
 दुःखायते जनः सर्वः स एवैकः सुखायते ।
 यस्योत्सुकायमाना त्वं न प्रतीपाद्यसेऽन्तिके ॥ ७४ ॥
 कः पण्डितायमानस्त्वामादायामिपसन्निभां ।
 चस्यन् वैरायमांशेभ्यः शून्यमन्यवसद्धनं ॥ ७५ ॥

नोपि nor would he unceasingly sporting सन्नू छत्य रतिं वसेत् dwell
 with Rati for companion तत्र अदृष्टियत conditional fr कठ कठते ।
 सन्नू छत्य- सदाशोध्यते वसेत् Pot 3rd sang of वसु वसति ।

73rd Verse — वस्यूयन्तीं विलोक्य वा Seeing thee brightened in
 beauty स्त्री न मन्तूयतीह का what woman here in this world, would
 not gaze with jealousy को वा स्याणुसमेऽपि or w/o, though ever so
 much like a dry post, or Mahadeva, कान्तिं न अभिमनायेत ते
 would not make cheer at thy beauty

74th Verse — दुःखायते जनः सर्वः All persons are miserable स
 एवैक सुखायते that one person only is happy एवमिपसन्निभ near whom,
 or, in whose company, उत्सुकायमाना व you being desired न प्रतीपाद्यसे
 do not become averse

75th Verse — कः पण्डितायमान Who learning wisdom वा आदाय
 अमिपसन्निभा having received thee to all appearance a much coveted
 delicacy चस्यन् वैरायमांशे and fearing adverse persons शून्य
 अन्वसद्धनं वनं has been dwelling in the solitary forest चस्यन् Present
 part वसु वसति अन्वसोत् अन्वसोत् तत्राच परिधति । अन्वसद्धन Impf 3rd
 sang of वसु-वस वसति ।

त्रैजायमाना तस्यार्थं प्रणीय जनक्यात्मजा ।

उवाच दशमूढानं सादरा गद्गदं वचः ॥ ७६ ॥

महाकुलीनमैत्याके वंशे दाशरथिमम ।

पितुः प्रियङ्करो भर्ता क्षेमकारस्तपस्विनां ॥ ७७ ॥

निहन्ता वैरकाराणां सतां बहुकरः सदा ।

पारश्वधिकरामस्य शक्तेरन्तकरो रणे ॥ ७८ ॥

अध्वरेष्विष्टिनां पाता पूर्ती कर्मसु सर्वदा ।

पितुर्नियोगाद्राजत्वं हित्वा योऽभ्यागमद्दनं ॥ ७९ ॥

76th Verse—जनक्यात्मजा *The daughter of Janaka* त्रैजायमाना *becoming a little bold* तस्यार्थं प्रणीय *having offered him the tribute of hospitality* उवाच दशमूढानं सादरा *respectfully addressed to the twenty-headed Narana* गद्गदं वचः *the following rather faltering speech*

77th Verse—महाकुलीन ऐत्याके वंशे *To the high and noble race of Ikshvaka* दाशरथिमम भर्ता *appertains my husband the son of Dasaratha* पितुः प्रियङ्करो *the performer of his father's pleasure* क्षेमकारो तपस्विनां *the accomplisher of welfare of the hermits*

78th Verse—निहन्ता वैरकाराणां *He is slayer of enemies* सतां बहुकरः *and always a large benefactor of the good* सदा *in battle the destroyer* पारश्वधिकरामस्य शक्ते *of the power of the axe armed Rama, Parasurama*

79th Verse—अध्वरेषु रितिनां पाता *In sacrifices the protector of* पूर्ती कर्मसु सर्वदा *always the accomplisher of ceremonies* योऽभ्यागमत् वन *who has come to the forest* राजत्वं हित्वा *relinquishing royalty* पितुर्नियोगात् *because of his father's command* हित्वा *as in*

पतच्चिक्रोष्टुजुष्टां रक्षासि भयदे वने ।

यस्य वाणनिकृत्तानि श्रेणीभूतानि शेरते ॥ ८० ॥

दीव्यमानं शितान् वाणानस्यमानं महागदाः ।

निघ्नानं शत्रवान्नामं कथं त्वं नावगच्छसि ॥ ८१ ॥

धातरि न्यस्य धातो मां मृगाविन्मृगयामसौ ।

एपितुं प्रेषितो धातो मया तस्यानुजे वनं ॥ ८२ ॥

अथायस्यन् कषायाक्षः स्यन्नस्वेदकषोल्बणः ।

80th Verse — यस्य वाणनिकृत्तानि *Cut to pieces by whose arrows* शशि भयदे वने *Rakshases in this terrifying forest* श्रेणीभूतानि शेरते *is in rows पतच्चिक्रोष्टुजुष्टानि surrounded by birds and jackals*

81st Verse — कथं न तं ज्ञयन्त्वपि रामं *How is it tho' I knowest not Rama* दीव्यमानं शितान् वाणान् *clearer or able in sporting with sharp ended arrows अस्यमानं महागदाः and in casting great clubs निघ्नान् शत्रवान् and in killing enemies निघ्नानं pres part. Atmans of वन । The present participles in this verse would in the ordinary sense be all in the parasmaipada — They are atmans in the sense of capacity or ability Panini 3 2 129 तात्पर्यान्वयपाठश्चरुत्तुः शान् ।*

82nd Verse — धातौ धातरि न्यस्य मां *He placing placed me in charge of his younger brother* धाता एतस्य धातवित् *as goes a hunting being himself a shooter of deer मया धनुजं वनं प्रेषितं* *is younger brother has just gone into the forest एपितुं प्रेषितं मया having been sent by me to see after him* न्यस्य *Indeed part. of नि* न्यस्यति । *एपितुं Int' एष एप्यति रेपीत एष एपियति ।*

83rd Verse — अथ दशाननः क्षायन्तव कषायाक्षः *Then the ten headed Ravana, consulting his limbs through rage, his eyes red with anger स्यन्नस्वेदकषायाक्षः cooled with dripping drops of perspiration*

सन्दर्शितान्तराकृतस्तामवादीदृशात्मनः ॥ ८३ ॥

कृते कानिष्ठिनेयस्य ज्यैष्ठिनेयं विवासितं ।

को नममुपितप्रख्यं बहु मन्यन्ते राघवं ॥ ८४ ॥

राक्षसान् वटुयज्ञेषु पिण्डीशूराच्चिरस्तवान् ।

यद्यसौ कूपमाण्डूकि तवैतावति कः स्मयः ॥ ८५ ॥

मत्पराक्रमसंक्षिप्तराज्यभोगपरिच्छदः ।

युक्तं ममैव किं वक्तुं दरिद्राति यथा हरिः ॥ ८६ ॥

सन्दर्शितान्तराकृता *betraying* thereby his *inmost ideas* तां चवादीन् *said to her* वा यस्य *pres. part.* यद्य यद्यति यद्यन् यद्यम् यमिषति । यद्य *past. part.* of स्यद् स्यद्वे यस्यदत् स्यद्विद् स्यद्वत् स्यद्वत् स्यद्वत् स्यद्वत् स्यद्वत् स्यद्वत् स्यद्वत् स्यद्वत् स्यद्वत् ।

83th Verse.—कः बहु मन्यन्ते राघवं *Who think much of Rama?* ज्यैष्ठिनेयं विवासितं *banished as the son of an unlucky old wife* नममुपितप्रख्यं *like a person first driven out and then stripped* कृते कानिष्ठिनेयस्य *for the sake of a fortunate young wife's son.*

84th Verse.—यदि क्षयो भिरस्तवान् वटुयज्ञेषु *If he turned out at the ceremonies of the Brahmins* राक्षसान् पिण्डीशूरान् *some greedy Rakshases, heroes only for a mess or morsel* एतावति नव का सदा *what is this thy admiration for such a person.* भिरस्तवान् *Active participle from अस्तवति ।*

85th Verse.—यथां चोरा दरिद्राति *How Indra pines in misery* मत्पराक्रमसंक्षिप्तराज्यभोगपरिच्छदः *his enjoyment of royalty and his equipments having been cut short by my power* युक्तं ममैव किं वक्तुं *but is it befitting me to speak of my own glory which is manifest* from Indra's wretched state itself दरिद्राति *pres. 3rd sing.* from polysyllabic root दरिद्रा चदरिद्रावीन् or चदरिद्रात् दरिद्राचकार or चदरिद्रा दरिद्रिषति ।

निर्लङ्को विमदः भ्रामो धनानां हृतपुष्पकः ।

अध्यास्तोऽन्तगिरं यस्मात् कस्तन्नावैति कारणं ॥ ८७ ॥

भिन्ननौक इव ध्यायन् मत्तो विशद्यमः स्वयं ।

कृष्णिमानं दधानेन मुखेनास्ती निरुद्यतिः ॥ ८८ ॥

समुद्रोपत्यका हैमी पर्वताधित्यका पुरी ।

रत्नपारायणं नाम्ना खड्गेति मम मैथिलि ॥ ८९ ॥

आवासे सित्तसंस्पृष्टे गन्धैस्त्वं लिप्तवासिता ।

अपितीरुसुगन्धिस्रक् तस्यां वस मया सह ॥ ९० ॥

87th Verse—यस्मात् From what cause धनानां कामी the lord of wealth Kuvera निर्लङ्कः विमदः driven out of Lanka and shorn of his pride हृतपुष्पकः his wonderful car Puspaka wrested from him, अध्यास्ते अन्तगिरं resides shut up in the inmost recesses of Mount Kailasa क तत् कारणं न ज्ञेति who does not know its cause अध्यास्ते pres 3rd sing from कश्चि वाच । ज्ञेति 3rd sing pres of ज्ञे दृष्ट ।

88th Verse—मत्त विमदन् वस स्वयं Yama himself being in fear of me आस्ते निरुद्यति remains inactive and languid कृष्णिमानं दधानेन मुखेन with his face pale and discoloured ध्यायन् like a ship maddened supercargo merchant ध्यायन् pres part of धे ध्यायति अथ भीत दधौ ध्यायति धात । विमदन् pres part of भी विभति । आस्ते pres 3rd sing of वस ।

89th Verse—मैथिलि खड्गेति नाम्ना मम पुरी O Princess of Alithala, my city is Lanka by name हैमी golden रत्नपारायणं the perfection or sampler of jewelry, समुद्रोपत्यका having the sea for its dale पर्वताधित्यका and the mountain for its table land

90th Verse—तस्यां In that city, वस मया सह dwell with me आवासे in a house or palace सित्तसंस्पृष्टे scoured and cleaned दन्धै नं लिप्तवासिता thyself being plastered and perfumed with scents

संगच्छ पैसि स्त्रैणं मां युवानं तरुणं शुभे ।
 राघवः प्रोष्य पापीयान् जहोहि तमकिञ्चनं ॥ ८१ ॥
 अश्रीत पिवतीयन्ती प्रसिता स्मरकर्मिणी ।
 वशेकृत्य दशग्रीवं मोदस्व वरमन्दिरे ॥ ८२ ॥
 मास्म भूर्ग्राहिणी भीरु गन्तुमुत्साहिनी भव ।
 उद्गासिनी च भूत्वा मे वष्टसम्महिनी भव ॥ ८३ ॥
 तां प्रातिकूलिकीं मत्वा जिहोयुं भीमविग्रहः ।

अपिंतारदुग्धविद्यक् with a large perfumed wreath placed over thee
 वच Imp 2nd sing of वच वचति ।

91st Verse — संगच्छ पैसि मां युवानं Accept me a young man,
 O thou that befittest a manly consort त्वेन मत्पत्नीयमे even me who
 am fit for a woman, O thou lippy and youthful princess राघव प्रोष्य
 पापीयान् the vile son of Raghu having gone to another place has
 become siler still जहोहि तं अकिञ्चनं give up that penniless destitute
 fellow पैसि voc. of पैसी = युवानं अश्रीत वचति ।

92nd Verse — अश्रीत पिवतीयन्ती Desirous of the position of a
 dominant mistress constantly ordering servants to eat and drink
 प्रसिता स्मर कर्मिणी quick in pleasures वशेकृत्य दशग्रीवं having brought
 the ten-headed one under subjection मोदस्व वरमन्दिरे be merry in the
 excellent house अश्रीत Imp 2nd sing of वच वचति । मोदस्व
 Imp 2nd sing from मुद् मोदते अमोदित मुमुदे भादिष्यत् ।

93rd Verse — मास्म मां पापीयो भीरु Be not coy, O timid creature,
 inclined to take an opposite course त्वमे उद्गासिनी भव but become
 decoyed, eager to go with me उद्गासिनी च भूत्वा and becoming well
 deced मे वष्टसम्महिनी भव press my bosom

94th Verse — तां प्रातिकूलिकीं मत्वा Thinking her to be a deserter
 to hita भीरु विद्य निमाचर now appearing in his form the ter-
 rific-bodied Nalshas जिहोयुं desirous of seizing her वष्टसिनीं चादिष्य

बाह्वयपीडमास्त्रिणु जगाद्दे द्यां निशाचरः ॥ ८४ ॥
 वस्यन्तो तां समादाय यातो राविच्चरालयं ।
 तूष्णींभूय भयादासाञ्चक्रिरे मृगयक्षिणः ॥ ८५ ॥
 उच्चैरारस्यमानां तां छपणां रामलक्ष्मणौ ।
 जटायुः प्राप पक्षीन्द्रः परुषं रावणं वदन् ॥ ८६ ॥
 द्विपन् वनेचराग्रगणां त्वमादाय चरो वने ।
 अग्रेसरो जघन्यानां मामूः पूर्वसरो मम ॥ ८७ ॥
 यशस्करसमाचारं ख्यातं भुवि दयाकरं ।

*litring clasped her hand with his hands जगाद्दे द्यां got up to the sky
 in his car जिहीषुं desider of व चरति*

84th Verse — बाह्वयः Deer and birds भयात् यात राविच्चरालयं
 through fear of him proceeding to the abode of night-stalkers
 वस्यन्तो तां समादाय taking her panic-stricken तूष्णींभूय आवाचक्रिरे
 having become silent they sat down वस्यन्तो fem pres part वप
 वस्यति आवाचीम् समाप वसिष्यति ।

85th Verse — उच्चैः चारस्यमानां तां Her loudly crying छपणां
 रामलक्ष्मणौ pitiable and calling on the name of Rama and Laksh-
 manna जटायुः प्राप पक्षीन्द्रः Jatayu met, the lord of birds परुषं रावणं
 वदन् speaking harshly to Ravana—1 c reproaching him

87th Verse — द्विपन् = the Munis सा मूः परुषरः
 the Muns सा मूः परुषरः
 मः thou that art the
 art ranging in the forest, having taken Sita द्विपन् voc pres
 part of द्विप देवि ।

89th Verse — धिक् मां दुष्कृतं चरुषं Fie on thee, thou shameless
 offender रामं धमस्करसमाचारं of Rama of glorious deeds काम भुवि

पितु वाक्यकरं रामं धिक्कां दुम्बन्तमपि ॥ ९८ ॥

अहमन्तकरो नूनं ध्वान्तस्यैव दिवाकरः ।

तव राक्षसरामस्य ज्ञेयः कर्मकरोपमः ॥ ९९ ॥

सतामरुष्करं प्रक्षी वैरकारं नराशिनं ।

हन्तुं कलहकारोऽसौ शब्दकारः प्रपात खं ॥ १०० ॥

धुन्वन् सर्वपथीनं खे वित्प्रानं पक्षयोरसौ ।

मांसश्रोणितसंदर्शं तुण्डघातमयुध्यन्त ॥ १०१ ॥

न विभाय न जिह्राय न चक्षाम न विव्यथे ।

दयाकर celebrated in the world as a worker of mercy पितु वाक्यकर
the performer of his father's words दुम्बन्त pres part. acc sing. इ
दुमेति अधोपेत दुदाय रोषति ।

99th Verse — अहं तव अन्तकरं नूनं राक्षस I am of a certainly thy
destroyer, O thou Rakshasa ध्वान्तस्यैव दिवाकर as the sun is of
darkness रामस्य मया कर्मकरोपम myself being submissive to Rama
like an officer.

100th Verse — प्रक्षी पक्षी That bird कलहकार शब्दकार capable
of contending an. raising a cry प्रपात ख went to the sky अन्त वैरकारं
नराशिन to kill the man-eating enemy, Ravana अता अरुष्कर the
affliker of the virtuous.

101st Verse — धुन्वन् सर्वपथीनं खे वित्प्रानं पक्षयोरसौ असे। He, the bird,
speaking the course of his two wings over the whole way in the sky
दुम्बन्तस्यैव दिवाकर fought with strokes of his beak मांसश्रोणितसन्दर्शं
bringing out to sight his, Ravana's, flesh and blood. धुन्वन्] pres part.
of धुं धुमेति अधोपेत (इट optional in Atman अधविर कधोर) दुधाव
अविष्यति रोषति । अयुध्यन् Impf 3rd sing. दुष युध्यते अयुध युध्ये योत्स्यते ।

102nd Verse — चाक्षाम न विभाय Striking he did not fear न

आघ्नानो विध्यमान्ऽपि रणान्निवृते न च ॥ १०२ ॥

पिशाचमुखधौरेयं सच्छत्रकवचं रयं ।

युधि कद्रयवद्भीमं वभञ्जध्वजशालिनं ॥ १०३ ॥-

संचासयाञ्चकारारिं सुरान् पिप्राय पश्यतः ।

संत्याजयाञ्चकाराय सीतां विंशतिबाहुना ॥ १०४ ॥

असीतो शवणः कासाञ्चक्रे शस्त्रैर्निराकुलः ।-

भूयस्तं वेभिदुञ्चक्रे नखतुण्डायुधः खगः ॥ १०५ ॥

अ हन्तुं क्रोधवशादीहाञ्चक्राते तौ पद्मंस्पर्श ।

तव वा पलायाञ्चक्रे विहयाञ्चक्रे न राक्षसः ॥ १०६ ॥

सता पायाञ्चकिरे द्रष्टुं देवगन्धर्वकिन्नराः ।

अज्ञेन पद्मौ लोलुयाञ्चक्रे क्रव्यात् पतञ्चिखः ॥ १०७ ॥

प्रलुठितमवनौ विलोक्य हतं

दशवदनः खचरोत्तमं प्रहृष्यन् ।

रथवरमधिरुह्य भीमधुर्यं

स्वपुरमंगात् परियुह्य रामकान्तां

QUESTIONS ON RAGHUVANSA.

CANTO I

- 1 Turn the 2nd and 3rd stanzas into plain prose
- 2 Derive विलीयुं and विजिहीयुं and conjugate the verbs in
वित् ।
- 3 Render into English the 9th stanza
- 4 Explain the samasa in, and meaning of, सदस्यमङ्गिरसम्,
सदस्यम्, सत्यवैजयिन्मयादिना, चाकारसदस्यम्, and अमिहम् ।
- 5 Give the etymology of सदस्यमङ्गिरसम्, मनीषिणा मनीषितां
and एतौ ।
- 6 Account for the इ in मूर्ध्निम्
- 7 Expound the samasa in यथाशक्तिभिरात्, विनयादानात्, मया
कार्यमित्यम्, and सदस्यम् ।
- 8 Analyse the following into their component parts—परि-
चर, धारता, धारता, धारता, and धारतम् ।
- 9 Parse रजसात् in the 17th, सदस्यम् in the 18th, and एतौ
in the 22nd, stanza
- 10 Explain the following words and phrases giving their
equivalent English expressions—(अथ मनीषिणः, सत्यवैजयिनम्, अतो
वन्द्यता सितम्, महाभूतमयादिना, and दादित्वात् ।)
- 11 Explain the samasa in, and meaning of पराजयिता, विला
स्यता, परिपीडयिता, अन्वयात्, चाकारसदस्यम्, सत्यवैजयि
दिनामधीश्वरिणां पुत्रैश्च, अन्वयात्, अन्वयात्, अन्वयात्, and अन्वयात् ।
- 12 Translate into your own vernacular the 32nd stanza

13 Give the derivation of पुत्रकाश्या, प्राङ्दिप्य ऐरावत and पश्चिड ।

14 Point out the propriety of the simile contained in the 36th stanza, 'सिन्धुशरिर्निर्घोषमेक सन्दमसास्त्रितौ प्राङ्पथ्य पयोवाहं विदुः देरावताविव ।'

15 Turn the following phrases into as many sentences without using compound words—प्रायेनासिद्धिनग्नि, चन्द्रालकवेदनौ, सनिशासानुकारिण and धीपट्टान् ।

16 Parse उपस्थितान् in the 45th and पर्वो in the 47th stanza

17 Give the derivation of हैयश्वीन, नारुधेयानि, दुष्पाप, and वाहन ।

18 Turn the 47th stanza into the passive form.

19 Explain the samasa in all the compound words in the 49th, 50th 51st, 52nd and 53rd stanzas

20 Convert the 54th stanza, into the passive form

21 Analyze अन्वाहित and इनाम into their component parts

22 Comment grammatically on the latter half of the 58th stanza, and turn the same into the passive form

23 Turn the 61st stanza into the active form

24 Explain the samasa in, and meaning of, अददद्विगीपिष्ठा, दिष्टविष्ठीददमिण, संधासयदतत्परा, प्रकाशभुज, and श्रीकालरवुर्ध ।

25 Comment grammatically on पुत्रपापुर्ध, नन्दवचस, and कवीच ।

26 Derive रज्वा, प्रकाश रूढ and इधक ।

27 Explain fully the allusion contained in the 68th stanza in your own words

28 Explain the 70th and 72nd stanzas in your own words after the manner of Mallinatha

- 29 Turn the 73rd stanza into the middle voice (भाववाच्य) ।
- 30 Parse and explain भाविताया, प्रदक्षिणवक्रिवाहायां, चापु, and
वदन्निदिगमजे ।
- 31 Explain the samasa in, and meaning of, पञ्चदक्षिण्यपाटला,
सकाशीकप्रवनिता, निमिषत्र, आश्रयिता बन्धुकार्येन, and दशरथि ।
- 32 Give the component parts of भुङ्क्ते पिबिष्य सपथीक,
कामदुषा आमुप, and कुम्भीणी ।
- 33 Parse चरिषे and पतार्ष in the 80th कीर्तिसे in the 87th,
and वा तपोवनात् in the 90th, stanza
- 34 Turn the 95th stanza into plain prose, using compound
words as sparingly as you can
- 35 Comment grammatically on अविर्ष, खेदा, and पुत्रिणा in
the 91st stanza
- 36 Point out the propriety of the following epithets देह
कामस्य in the 92nd, सुदुवनात् in the 93rd, and कन्वविन् in the 94th,
stanza



CANTO II

- 1 Turn the following phrases into as many sentences with-
out using compound words—आश्रयणियादिवन्धुकार्ये, वीतप्रतिवन्धुका
सुदुषी अरुणोपदी, and पदीपरीक्षितपत्र चतुर्धा ।
- 2 Analyse into their component parts अयादना कव्युने,
निवेदुषी, अविन्दुषना, and विनिन्दन् giving the genitive case of each
- 3 Conjugate वृत् in धोट, बभ in पट ।
- 4 Convert the first half of the 4th stanza into the active
form

5. Turn the 9th and 10th stanzas into plain prose
6. Notice the grammatical connection subsisting between the different parts of the 11th stanza.
7. Turn the 13th stanza into the passive form.
8. Conjugate वे in लृट्, ज्ञ in शीट्, and वृ in षट्, and decline वृष throughout all the cases.
9. Give the etymology of श्रान्नाद्यमानानि, चापीन, वरिष्ठ, and प्रदक्षिणीत्यम् ।
10. Turn into prosaic form the 22nd and 23rd stanzas
11. Explain the 30th and 31st stanzas after the manner of Mallinatha without borrowing expressions from him.
12. Derive वरिष्ठ, निहासमाना, प्रयात, दुष्टवर्ता, वृद्धि, तस्मिन्नि and मङ्गल ।
13. Conjugate लृट् in शीट्, and षट् in लृट्, and decline तस्मिन्नि in all the genders throughout all the cases.
14. Turn the 22nd stanza into the passive form.
15. Expound the samasa in all the compound words contained in the 32nd and 33rd stanzas.
16. Translate into your own vernacular the 10th and 41st stanzas.
17. Turn the 42nd and 43rd stanzas into prosaic order
18. Show the propriety of the epithet "वरिष्ठतः" in the 44th stanza.
19. Discuss the two different readings of the 3rd line of the 33rd stanza.
20. Correct or justify "प्रदास्यसेव" in the 39th stanza.

21 Turn the first half of the 45th stanza into the passive form and the second half into the active

22 Conjugate भुज् in लोट्, ख in खड् and गी in गुह्, and decline षटोष्ठी ।

23 Give more than one derivation of the word "ख" ।

24 Give the purport of the 58th and 59th stanzas in your own words

25 Show the propriety of the simile contained in the last line of the 66th stanza

26 Conjugate धी, शिव and हिन्व in लोट् and खड् ।

27 Explain the samasa in सस्रद्धशीद्व्यतरप्रभाव, पशुघातपुष्येन, and प्रजापदप्रकर्षिताम् ।

28 Explain the 75th stanza without borrowing expressions from the commentator

29 Turn the 74th stanza into the passive form

30 Give a short sketch of the plot of the 2nd canto

CANTO III

1 Explain the samasa in, and the meaning of, ससौमनी शोचन्शीघ्रदीप्तं दिग्गजविद्यालय, दीपदद्दु जगतीलता, and सस्रद्धनीमपहृता, उद्वलनादिका सुरेन्द्रनादाश्रितमहंशीरकाल, उद्वलनादिकाश्रितिविद्यलया, and प्रहृति वाहिः ।

2 Derive दीर्घ, प्रभातकथा अश्विन and दीर्घ ।

3 Turn the 5th stanza into easy prose

4 Give the component parts of सुदहन, प्रदीप, अश्विन, हवि, अश्विन and गार्हपत्य ।

- 6 Translate the 16th stanza into English.
- 6 Give the sense of the 17th, 18th, and 19th stanzas in your own words
- 7 Conjugate वृत् in शीट्, विव in षट्, विव in लृट्, and वृ in शिट् ।
- 8 Parse वाच्य in the 21st, and पर्यवेयन in the 21th stanza.
- 9 Give the twofold meaning of मनीषु in the 33rd stanza.
- 10 Give the derivation of व्यापार, विभावयु, ह्यु, ह्य, यत्, यान्, विद्याय, चकाराय, कुरात्, मनीषय, पठति and पाठीविष ।
11. Turn the 47th and 48th stanzas into plain prose
- 12 Give in Sanskrit the allusion contained in the 50th and 60th stanzas
- 13 Give the purport of the 52nd, 54th, and 55th stanzas in your own words ; give the several interpretations of the first line of the 53rd stanza, giving your reasons for preferring any one of them
- 14 Conjugate वृ and वृ in लृट्, and वृ in शीट् ।
- 15 Explain the samasa in all the compound words contained in the 63rd, 64th, and 65th stanzas
- 16 Turn the 69th stanza into prose's order
- 17 Illustrate what is described in the 70th stanza by citing and narrating in Sanskrit any event from the history of Europe

CANTO IV.

- 1 Explain the latter half of the 1st stanza, pointing out the propriety of the word स्वर्गः ।

2. What is the nominative to निमग्न in the 2nd stanza? Mark any apparent grammatical inconsistency in that sloka.

3. Derive वृत्तायन, वृत्तयन, and दौषित; and conjugate वन्द, वन, and वद in वित्, and वुच्.

4. Give the purport of the 5th and 6th stanzas in your own words, giving the etymology, and different meanings of वपः in the 5th stanza.

5. Explain fully the 10th stanza.

6. Give the purport of the 11th stanza stating the different properties of the five elements.

7. Derive the words वद, वपन, and वपन, stating the different meanings of the last word.

8. State the samasa in, and meaning of, सर्वानविद्याने, वृत्त-
वर्णितदक्षिण, and लक्ष्मणनक्षत्रः.

9. Mention the different countries traversed by Raghun in his career of conquest, describing their geographical positions as approximately as you can.

QUESTIONS ON THE BHATTIKAVYA.

CANTO I.

1. Turn the 1st stanza into prosaic order and scan it.

2. Point out all the verbs in the 2nd stanza and give their

लट् and लिट् ।

3. Derive वृत्, दृढ, and अथासिता, and conjugate the verbs from which they are derived in लीट् and लिट् ।

4. Give the sense of the 6th and 7th stanzas in your own words in Sanskrit.

5. Turn the 10th stanza into the active form.

6. Mention five words whose terminations are respectively identical with those of विद्वान्, विपश्चिन्, and विद्या ।

7. In the 16th stanza comment grammatically on मन्त्रान् पायं सन्निवृत्तानि ; and explain fully the phrase वेदोद्भवान् stating the different Angas in English.

8. Explain the samasa in, and the meaning of, परमार्थविन्दान् in the 15th, अथाहवकर्मणि in the 17th, and हृद्यजितास्तमन् in the 25th stanza.

9. Give the purport of the 20th, and 27th, stanza in Sanskrit, pointing out and explaining all the instances of grammatical peculiarity you may find therein

10. Give the derivation of वणेद्, असाति, सञ्जद्, मड, उद्दीजय, and वृत्तान्, giving the first person singular वृत्, of the first two, and the genitive case singular of the rest.

सममेव समाक्रान्तं द्वयं द्विरद्गामिना ।
 तेन सिंहासनं पितृमखिलञ्चारिमण्डलम् ॥ ४ ॥
 च्छायामण्डललक्ष्येण तमदृश्यां किल स्वयम् ।
 पद्मा पद्मातपत्रेण भेजे साम्राज्यदीक्षितम् ॥ ५ ॥
 परिकल्पितसान्निध्या काले काले च वन्दिषु ।
 सुतां सुतिभिरर्थाभिरुपतस्ये सरस्वती ॥ ६ ॥
 मनुप्रभृतिभिर्मान्यैर्भुक्ता यद्यपि राजभिः ।
 तथाप्यनन्यपूर्वेव तस्मिन्नासीदसुन्धरा ॥ ७ ॥
 स हि सर्वस्य लोकस्य युक्तदण्डतया मनः ।

चतुर्थः सर्गः ।

स राज्यं गुरुणा दत्तं पतिपद्याधिकं बभौ ।
दिनान्ते निहितं तेज सवित्रेव ऊताशन ॥ १ ॥
दिलीपानन्तरं राज्ये तं निशम्य प्रतिष्ठितम् ।
पूर्वं प्रभूमितो राज्ञां हृदयेऽग्निरिवोत्थितः ॥ २ ॥
पुरुहूतध्वजस्येव तस्योन्नयनपङ्क्तयः ।

सवत्रितरा

different त्रुवाभ्युत्थानदर्शिन्यो ननन्दुः सप्रजाः प्रजाः ॥ ३ ॥

8 Expla.

in the 15th, &

the 25th stanza *Having obtained the kingdom given by his father वह पश्यते*

स्यते पद्म । अधिकं बभौ he shone still more ऊताशन like fire

9 Gift of the sacrificial butter) निहितं on receiving the heat

knit, point the evening सवित्रा by the sun

दिलीपः *निशम्य* having heard of him इतः शम्भति *सवित्रेव* शम्भति *प्रतिष्ठितं*

शम्भति । प्रतिष्ठितं situated reigning after Dilipa पूर्वं the fire of distress
already smokes in the hearts of hostile kings rose as it were into :

पङ्क्तयः

the 6th - प्रजा subjects सप्रजा with their children उन्नयनपङ्क्तयः whose rows

as were turned upward मवाभ्युत्थानदर्शिन्यः seeing his new elevation

ध्वजस्य like that of the standard of Indra, ननन्दुः rejoiced नन्द मन्दः

ननन्दुः नन्दियति नन्दितः ।

11. Sketch the plot of the first canto in sauskrit as concisely as you can.

CANTO II.

1. Turn the 2nd and the third stanzas into plain prose.
2. Decline वृषी, and conjugate वृ and वृ in वृष, and वृष ।
3. Explain fully the 7th and the 8th stanza after the manner of Mallinatha without borrowing expressions from the commentator.
4. Derive वायव्य, वायीवन, वायवं, वायव, and वायवमान, giving the third person singular वृष, of the verbs from which they are each derived.
5. Turn the 18th stanza into the active form, and the 21st stanza into the passive.
6. Turn the 31st and 32nd stanzas into good prose.
7. Comment grammatically on वायव्यदि, वायवदि, वीवसिह, वायो वायवे नु मयादि वाये, दवाय मता, and वीवेदंका इत्यवयव ।
8. Turn the 40th stanza into plain prose dispensing with the causal and desiderative terminations in "निवृष्यवसिष्य" ।
9. Comment grammatically on निवावृषी, and correct or justify वृषिवृष न वृषी वृषवृ ।
10. Turn the 39th stanza into the active, and the 40th into the passive form.
11. Turn the 45th stanza into plain prose without using words ending in वृ ।

12 Explain the 47th and 48th stanzas .

13 Comment grammatically on उद्दिश्यो राजवमाह्वयेद् and मातियसो in the 51st and सुमतीभवन्ति in the 54th stanza

14 Put the 53rd stanza into the passive form

15 Turn the 55th into plain prose

भट्टिकाव्यम् ।

प्रथमं सर्गम् ।

अन्वयः ।

विशुद्धस्य परमस्य युक्तान्वितं दमरपे हति उदाहृतं श्रुत्वा अनूत्, सनातनं मयं
सुवनहितच्छरीरं गुणैर्वरं यं पितृवत् प्रयागमत् ॥ १ ॥ स विहाव् अथैष्ट, पितृव् अया
रीत्, वक्षुत् सुवर्मत्, वक्षुत् नो असीष्ट, नीती अरंष्ट, अरीत् सुनूत्प्रयागं अथधीष्ट ॥ २ ॥
अधि ई—अधीति । अथैष्ट, अथधीष्ट, अथैष्ट, अयिसगी । अथैष्टि अथैष्टादि । विधि
अथापयति, अथापयति, अथधीष्टयत् । यत्—यत्तति ते अयाधीत्, अयष्ट, ययात्, ईजे
यति विद्यमानि । यत्त हावसते । विधि यागयति अशीसयत् । वृ—वृथाति, अयारीत् ।
ययात् । मत्—मयति, अर्मत् । अमानि धीने । विधि मायति, अमीमयत् । सि—
लयति, असीष्ट, जियते । अहति, अथैष्टीत्, जिताय । असी नीयं यत्तवत् यत्तति अथा
रीत् योरभिदा सत्त आसत्तवत् अथैष्टाधीत्, आसत्तवत् अथ न प्रयागित, सुवैशुभता

१। देवगणेश्वर सभा, शम्भुसंस्थापकारि विद्यासंस्थानं मन्मथनामने अस्मिन्
एकं रात्रिं जितेन । सनातनं विज्ञुं सुवर्णैरवसरमितं तेनै ह्युपतिके जनक
रूपे श्रीकारं करिहारं अनाई ह्युमंशे अवतीर्णं ह्यैसाहिलेन, गोकेश्वरं हितं
साधनं तीर्थात् केवलं ह्युनयात् ।

२। तिमि वेव अथायनं करिगाहिलेन, हागवज्जं वारां देवगणेश्वरं श्रुति
सम्पाननं, पित्रुलोकेश्वरं कृष्णविधानं, वदुवर्णेश्वरं सन्ध्यायां ७ कामकोथादि ह्य
रिपुं पराजयं करिगाहिलेन, नीतिशास्त्रे निरतं हिलेन, एव* शुकुगणेश्वरं
सह्ये निधनं करिगाहिलेन ।

३। मेव येमनं वारिर्वर्षणं कवे, तेनदि धनं वितरणं करितेन, ह्यैत्रेण ।
सहितं एकामने वसितेन, त्रिलोचनं तिरं कोनं देवतां आराधनां करितेन
ना, एव* सकलं धर्तुर्वर्षणेश्वरं शुकु निरतं करिगाहिलेन ।

দশাশি নিরালত্ ॥ ২ ॥ অধি বস—বচসি, অবাশীত্ । ভবাস্ত । নিব্ বস—
 অস্বনি, আশ্বন, বাস । পুষ্ক মচ্যরভ্রসম্ভ্রুট শ্যকসদ্য সসর্গক পরেট ম
 যোলা অশ্বই অমিপ্রবীত বস্টিবঁধা লোকখিতধে লজ্বাল ॥ ৪ ॥ পুষ্ককীর্ণি মনমশ্
 কল্য চ সম্ভ্রা মইন্দ্রলোকপবিনা সর্লংচঁমুডাম্ ব্রহ্মবীধে, ব্রহ্মনি অধাচিতাম্
 অযোধাম্ অখ্যাস্ত ॥ ৫ ॥ সমীচিতিপু নির্মাণদ্যত্ব পদ্যাসনকীমলত্ব সীমিব যা
 জর্জরুত্বহরমস্টিমি মণীল পুর অদচস্বৈব স্থিতা ॥ ৬ ॥ যস্য সত্ৰমসুকাপল
 ব্রহ্মভাঙ্গি বিধিবধাম্ভি সকাপনানি অস্বরসা অর্ধৈরিব স্তীমি ব্রুতাদি স্ফাতি
 দ্বীর্ষি শিখাসি বব (সলি ইতি ঈষ) ॥ ৭ ॥ যস্য শিখাঙ্গটকান্ ব্রহ্মাম্বুপালপ্রতিমা
 হব গবাসজালৈ ম্ভ্রম্ব অমিপিপতন্য অনর্নিবিষ্টীল্লবলবমাস ভালি ॥ ৮ ॥ ম
 (রাজ্য) ভবমাসু ধর্মাসু কামার্ণয়ম্ভ্রুখীপু লৌকী মতাসু কাই অধিনতাসু যিস্বপ

৪। সেই বরণীয় গুণচরিত ভূপতি বহুং ব্রাহ্মণমণ্ডলীতে বেষ্টিত থাকি
 তেন, দেবগণেব তৃপ্তিবিধান কবিতেন, এবং যেমন যজ্ঞহলে মন্ত্রপুত বহি
 ধৌপ্যনান বহু, ব্রহ্মস সম্ভ্রুতিব বসাব জন্য জাঙ্কশামান ছিলেন ।

৫। নিম্নলকীর্ষি শালী ও ইন্দ্রপ্রতিম সেই ভূপাল সমৃদ্ধিতে ইন্দ্রলোকভূম্য
 অযোধ্যানগরীতে বাস কবিতেন । যে রাজধানী, সকল ঋতুতেই স্বথকরী
 এবং এদীপ্তজানাশোকসম্পন্ন শ্রোত্রিরগণের আবাসভূমি ছিল ।

৬। যে নগরী সৃষ্টিকার্যে সুনিপুণ যে পরাবোনি, তাঁহার কৌশলেব পরা-
 কঠা স্বরূপ ছিল, এবং যে নগরী ব্রহ্মবাজিব প্রভাকালধারা নৃত্যমণ্ডল উজ্জী
 সিত করিয়া যেন অমরাবতীকে উপহাস করত বিরাজমান হইয়া রহিয়াছিল ।

৭। যে অযোধ্যাতে হর্ষ্যসকল যগিমাণিক্যমুক্তাহীরকাদিতে মণ্ডিত,
 চিত্রব্যায়ার্ঘ্য সঙ্গৃহীত নানাধিষ ষাতুতে সুশোভিত, কাননসমূহে আকীর্ণ,
 অসরাসদৃশ বননীর্ণে বিরাজিত হইয়া, সুমেরুপকণ্ঠের শিখরপরম্পবার নাম
 রহিয়াছিল ।

৮। যে নগরীতে হর্ষ্যাবনীর্ অভ্যন্তরভাগ উজ্জম ব্রহ্মসমূহে ঋচিত ছিল ।
 সেই নবল হ্রদেব প্রভা গবাসচাঁপ দিয়া নির্ণত চকর ৭ত বোধ ভট্টত, যেন
 গমার প্রবাহ হিমালয়ের অধিত্যবা হইতে পতিত হইয়া শোভা পাইতোছে ।

৯। বসুকার্যে ভংগরা, ভোগযুধ ধন ও শীর্ষিপ্রদায়িনী, বকলের নিকট

মহিলাস্বয়ম্ ।

১০। পুনীতু বিদ্যাৎ বিদ্যাবিব স্বমিরিদি ১২। পুনীতলা তেজ বচাচনামি বিদ্যানু ক্রতু
 ত্রিযাবান্ বিদ্যাঙ্গুনমানসদি মনসী মান্দ স্বথমহ হুনি স্বা পুন্মে আনামি ১০।
 ক্রনাম্য হুৎ ত মুদীন্দ্র পুনফল ক্রতু সারয়িতম্ উচ্চিত, তত কথ্যত স মন্য ভ্রাতাময়
 মনু মৃতাপুসন্ম কথ্য জ্ঞানানীন্ ১১। স্বরীণা (ম) বেদী মরিত স্বধামি নিবাস্যত,
 মঘানন্ অমিত স্বহানি স্বঘাণীন্, গীঘাণি স্বহীণীন্, স্বঘনী মৃতমহর্দে স্ব বর্ স্বঘা
 ণীন্ ১২। স্ব—সুচীদি, স্বচীণীন্ সুচাষ। স্বরিতমমঘাণীদি বিহিনিসি স্বর্ঘাণি বিজা
 গনী মরি স্বদ্যবেমঘা তিয স্বাজপম স্বরুৎ মূপুয়ান্ মনীশু স্বনীচ্চিত মঘ ১২।

সমজাত্বে সমাসূতা এবং বগাবোণা কালে পরিণীতা, এমন তিন জন সর্কোত্তমা
 মহিষীতে সেই নবপতি অশুবক্ত ছিলেন। যেমন বিবাহ বিঘাতে নিরত
 হন, তক্রপ।

১০। রাজ্য পুরনারবাসনাঃ উত্তম বামিনীগণেব আশুবশ্যে ষব্যশুস
 মুনিকে নিম্ন বাঙ্গণীতে আনয়ন করিগমন। যে মুনি বিদ্যাগম্পন্ন, মাননীয,
 মনসী, বাগাশুষ্ঠানে সুপটু এবং পরিপক প্রজ্ঞাশালী ছিলেন।

১১। ঐশ্যশীল ভূপতি বাহ্যতে পুত্রকপ মল স্যাত হব. এমন একটা বক্ত
 করিবার জন্য সেই মুনিবরের নিকট অতিশয় প্রকাশ কবিলেন। তিনি
 বাগাদিবার্যে সুধম ভিলেন, রাজার আশয় জানিতে পারিধা শ্রুতমনব বক্ত
 আবস্ত কবিলেন।

১২। সেই শ্রেষ্ঠ মুনি বেধির চকুছিপ হইতে বাকসগণকে নিবার বল করি
 লেন পুত্রটিবাসেব প্রধান দেবতা যে বিষ্ণু, গীহার উভয় পার্শ্ববর্তী আবরণ
 দেবতাপুণ্ডের স্বর্জন কবিলেন, দেবতাদিগের প্রতিষ্ঠিতস্বকপ পিষ্টকনিমিত্ত
 পুত্রপুণ্ডি অগ্নিতে আততি দিলেন, অবশেষে বাজাব পুত্ররূপ নম্পদের জন্য
 বর প্রার্থনা কবিলেন।

১৩। দানদ্বারা সভাপত ব্যক্তিগণ পবিত্রোব লাভ কবিলে পব, এবং
 কথকাণ্ড বিধানানুসাবে সম্পাদিত হইবা সমাপিত হইলে পব, মহাবংশজাতা
 তিন জন বাজমহিষী চ্যবিটী সংপুত্র প্রদব কবিবাব জন্য হোমবেশিষ্ট চক
 ভোমম কবিলেন।

যিবন্ শাস্ত্রান্তু তু (কিন্তু) ধর্মী রচয়তি ক্রতুন্ কিম্বলি বিদ্যবীর্ষ্যনিরাকরণিৎ এতৎ যশস্
 খলং যত্নং ত্যসি ত্বচ্যেৎ ॥১৮॥ সুব্রতব্রতীয়া অমরিতিকা রাজা তদবচনং শুভুবাৎ সুদীর্ঘ, অথ
 বৎসবুনা লাবন্যকৃত্তমরীষ্যে চক্রমণ্ড বিচিত্রম বচনং ক্রমে ১৮ঃ ভবিতুং মদাং ল মরতে আপত্য
 নবায়ি ধর্ম ধর্মরত্নী মরতঃ সীমল্যচি চার্বি রিত্রমলম্ব পরমর্যার্তম্ অল মদাং না ক্রমা
 মদুৎ মদিত্ব ১৯ঃ যেন প্ররম্যাত্ রথী স্মারিত্বীতি সীম মদ্যাত্ বিদম্ব ঘনিঘলি ঙ্গ মদা
 কদু মা মা মরিসু, মদিত্ব অযৌদি অমণ্ড মার ন লম্বায়ি ১৯ঃ বিদম্বতি মদুৎ মদু
 ক্রম্ অমায়ি, মদেৎ মদ মমন্ডু মা মদ্যতি, মদ মূর্জ ইত্য আলু বীর্ষী মদ মদম
 মদম অদুসমী ১৯ঃ যম মূর্জী সীম মদু চিতৌন্ অমৌর্জী অমৌর্জী আদমায়

মনকে নিবৃত্ত কবিদ্বারাছেন এবং তত্ত্বজ্ঞান প্রাপ্ত বহিঃপ্রাচীন, সেই ধ্যান ধারণা
 আপনাদের ত অব্যাহত ভাবে চলিতেছে ।

১৯। সুনি উত্তর দিলেন—“সেই সমাধির কোন ব্যাখ্যাও ঘটে নাই ।
 কিন্তু ব্রাহ্মণেরা তপোবনে অগ্নিরা গণকাজের বিদ্য উৎপাদন করিতেছে ।
 শত্ৰুগণের বীর্ষ্যনিরাসকর্তা আমি লক্ষ্মণের সহিত সেই সকল ব্রাহ্মণ দ্বারা
 করুন ।”

২০। পুরবিরহাসহিত্ব রাজা সেই কথাটি শুনিয়া মোহ প্রাপ্ত হইলেন ।
 তখন সেই ধর্মীত ভাগসর্শেষ্ঠ কল্যাণভাজন ভূপতিকে এইরূপ বাক্য বলিলেন ।

২১। “অগ্নি ভগ্ন উপহিত হইলে, ভোমার শব্দগণত হই, এবং ভূমি
 ধর্মসত্ত্বের জন্য আনাদিগের আশ্রয় গ্রহণ করিয়া থাক । অগ্নিরের বীর্ষ্য ও
 ব্রাহ্মণের তেজ পরস্পরের উপকারের জন্য । অতএব শত্ৰু করিও না,
 নিম্ন পুত্রকে প্রেরণ কর ।

২২। যিনি বণভূমিতে অগ্রসর হইবেন, তিনিই মহাবশপবাক্যস্ত
 বিপক্ষকে নিধন করিবেন । অতএব হে মহাত্মন খাঁধাকে অবধীরণ করিও
 না, মাতৃশ ব্যক্তি অযোগ্য পাত্রে গুরুভার অর্পণ করেন না ।

২৩। “অগ্নিপ্রতিম ব্রাহ্মণ তদু হইলে, বংশধর করিয়া ফেলিবেন,
 আর যদি পুত্র প্রেরণ করে, তবে আমি শোকে মত্ত হইব,” রাজা প্রথমতঃ
 এইরূপ পর্যালোচনা করিতে লাগিলেন, পরে পুত্রের প্রেরণার্থ লক্ষ্মণত নিলেন ।

২৪। তার পর সুনি প্রীত হইয়া আশীর্বাদ দ্বারা রাজার সর্ধর্ভনা করিয়া

প্রত্যয়, মম ছিনেতু স্বীমান্বধর কুমার প্রভৃৎ পুস্তক ইত্যাদি ১৪৪ । পুণ্য বৈমাতুল্য
 লক্ষ্মীজিতালম্বন্ধ নীতিসি রত লক্ষ্মণ পুণ্ড্রবনায় প্রযাশ্রিত জিঘীষী বীধিগ্নমুখল
 রামল সঙ্কট অমৃত ১৫ । বন্দুকান্ জিঘাটী সুদুমতি অবিমি অক্ষয় ধন
 মুষ্টিপীড় বদানে বদধিচাকুলিকি রমুসিটে মঙ্গতি সতিমাঙ্গলিবা পুরতবন্ত্য সুব
 শীকান্ কথমপি মাঙ্কদন্ ১৬ । অথ বিদ্যা তম আশিথ বনীশী জগদ্ব, অমী
 চমুলকল্লদিগাদ ন্যূয়ম্ আঙ্গমু বাহু অমিমতফলমসী আদ পুষ্টিব, অঙ্গুষ্ঠা
 পধিণ তবন্তু ভবী শুক্লত ১৭ ।

প্রহান কবিশ্রম । হিংসানীলনিগের শাসনার্থ প্রদীপ্ত অস্ত্রধারী সেই
 কুমার বিনীতভাবে অগ্রণামী মুনির পশ্চাৎ পশ্চাৎ চলিলেন ।

২৫ । পবিত্র তপোবনে ঘাইবেন বলিয়া, ভয়শীল রামচন্দ্রর মুখমণ্ডল
 আঙ্গাঙ্গে প্রফুল্ল হইল । এবং ধৈর্য্যশীল, লমনীভয়ের মেহাস্পন্দ এবং মনগ্র
 আয়ুধবিদ্যায় সুবক্ষ মঙ্গল ঔহার অহুচর হইয়া তদীয় উভস্বাধনে তৎপর
 হইলেন ।

২৬ । রঘুবংশকেশরী রামচন্দ্র রাশনগণের বধার্ধ অশ্রুশিখর বন্দন ও শর
 প্রহণপূর্তক, অরাতিগণের অসহ্য শরাসন দৃঢ়রূপে ধারণ করিয়া প্রহান করিলে
 পর, পুরবাসিনী সুবতীগণ গুরতরশোকবুঝা হইলেও কষ্টস্থষ্টে বোদন চইতে
 বিরত হইয়াছেন, কারণ তাহার্য্য রামের উভাহ্মাধিনি, অশবর্ষণ অস্তচিহ্ন
 বলিয়া জানিত ।

২৭ । অন্যত্র বিপ্রণব উচ্চঃস্বরে ঔহার আশীর্বাদ উচ্চারণ করিতে
 লাগিলেন, এবং অন্যান্য লোকে গৃহীর অধঃ নবুরক্ষমিবারী বাদ্য সকল
 বাজাটতে লাগিল । রামচন্দ্রের দক্ষিণ বাহুর মনোহর স্পন্দনে মনামত ফল
 স্ফুটিত হইল, এবং পক্ষিগণ স্তরুতে বসিয়া উচ্চরব করিয়া অহুদ্বম চিহ্ন প্রকটন
 করিতে লাগিল ।

द्वितीयः सर्गः ।



स राम तथा पुर निर्वाय सभनात् वनस्पतीनां सरसा नदीनां तेष्विनां कानि
 भर्ता दिशाद्य दिश दधानां सरस द्दश ॥ १ ॥ सर्वसभनात् अपरै पक्षार्थे सावित्रया
 आवाशिय दधनि आकृष्यपटपदानि अतएव सधूमदीनाग्रिश्चीनि तामोपलानि
 ईनु ॥ २ ॥ कूलानि भिन्नां सवहि पयोभि (अर्चभि) विन्वाते तीरवर्त (करवै)
 अयत्तां विलीक्य सामर्षतया एते खलपद्मदाते (करवै) करीजलक्रीं तनु ॥ ३ ॥
 मयान्मुकुत्सं निघातुवारी पतानपथ्यामलदपुर्विन्दु नदप्रवृत्त तीरवत् दिनादी
 कुत्तरतीं उपावरीद हव ॥ ४ ॥ वनानि तीयानि च विद्ययवन्ति सन्नि निधीनधरै ।

- १। रामचन्द्र सेई नगर हहेते निर्गत हईछा हेधिलेन, चतुर्दिक्क शरव
 वहु आउतहुँत हईराजे । उरु, सरावव, मनी, चन्द्रमन्कादि एवंग शोका
 शानी पिङ्गुमण—नकलेई अपुंस श्री धारण करिवाहे ।
- २। केनि हाने रजोवर्णन सकल मणुकरे व्याप्य हईराजे, आर ताहादेर
 मग्यादि उवह्वेर आवाजे विज्ञानित हईतेहे । ताहाते बोध हईतेहे
 वेन, धूमवृत्त आरि व शिखा खेलितेहे ।
- ३। तीरे ये सकल वृक्षराजि आहे, ताहा मरोवरेर जले अतिविहित
 वङ्ग ते बोध हईन वेन सुनेर मयुक्ति उल चुरि करिया गईराजे । अतएव
 तीरवृद्धि वेन देर्वावशतः हनपय अफुटित करिया दिशान्नेनेई अमघात पाह्ये
 शोका विप्रार करितेहे ।
- ४। अज्ञातकाले पद्मराजि अग्रजाग हईते निशार निर्पुल शिनिरबिन्कु
 विगलित हईतेहे । आर क्रमवर्णन उह्वरि उष मग क्षनि करितेहे ।
 ताहाते बोध हईन वेन तीरतक (चन्द्रविग्रहातरा) कुत्तरतीर अना दोहन
 करितेहे ।

বৈশ্বক্শ্যে তুষ্টি মরীচীয পরস্বরা লক্ষ্মীম্ আদরিত্বাণীকয়াসক্ জুব ১৫ ১ । সমান
 যাদাটনিকামিতাক্রান্তি যদিনী ক্রুতিতা হুব কসুধনীবিগুপিয়ত্রবিঘট শত্রু নিবোধ,
 যদাতি মানিনী ইমম্ অশমস্বনম্ ল সচচী । ১৬ ১ । মধুর্জিহ্বীতী দলাবধান মহাল
 খেত হৃদিং জিযাস্ত স্ফাণিন্ ভনুদকচসনাদাস্ আকুর্ভয়ন্ লক্ষী সমাধি ল হৃদি ১০৪
 গিরি, নিগম্য মহতা বিভিন্ন চরিত্রুডাম্ভুদয়ম্ আদধানম্ সীয়াবগীদেয দ্বিমা
 মম্ অশ মীলাধিপল সজীম্ অশুসকার ১৮ ১ । হৃদি স্যাম্ভি মীলকুলী স্মরন্ আশ
 ক্তান্ মতিধনীন্ নিয়ম্য অশমস্বন্দ্রশাদাস্ মসক্ভয়ন্ (অসম্ব) সজীয সন্ কামিনী ক্রম

৫। ভূদমস্কৃত পুষ্পাবলী বনরাছির নয়নাবলী, আর ভূদমস্কৃত কমলমালা
 সর্বোবরের নয়নাবলী। অতএব বনরাছি আর সুরোবর বিস্তৃত ও ঔৎসুক্য-
 সহকারে যেন পরস্পরের শোভা সন্দর্শন করিতেছে।

৬। ভ্রমরের শরীর (রজনীযোগে) কুন্ডলিনীর পরাগসংস্পর্শে পিঙ্গলবর্ণ
 হইয়াছে। পদ্মিনী প্রভাতসমীরের আঘাতে বিকম্পিতা হওয়াতে ভ্রমর তদুপরি
 বসিতে পারিতেছে না। অতএব যেমন মানিনী রমণী অন্য নারীসংসর্গচিত্র-
 মুখিত স্বামী কে কোপভরে খেদাইয়া দেয়, পদ্মিনী ও ভ্রমরের মতো যেন তদুপ-
 রি গুণিতেছে।

৭। হরিণ মধুকরের গানে অবহিত হইয়া স্থির হইয়া রহিয়াছে, আর
 ব্যাধ তাহাকে বধ করিতে ইচ্ছা করিতেছে, কিন্তু মত্ত হংসের রব তনিয়া, লক্ষ্য
 ঠিক করিয়া শরসর্গান করিতে পারিতেছে না।

৮। যে মেঘখণ্ড বায়ুসারা পৃথক্কৃত হইয়া গিরিনদীর নির্গমস্থানে অবস্থান
 পূর্বক উহার সবিশেষ ঔন্নতাবিধান করিয়া বিয়াছে, এবং দাড়া পরবে হলা-
 তাবশতঃ তুহারবৎ তত্র দেখাইতেছে, সেই মেঘখণ্ড এই গিরির মধ্যভাগে
 লক্ষমান হইয়া অধুনা হিমগিরির শোভা অধুকারণ করিতেছে।

৯। সৃগরাদ অসম্পূর্ণ বিধিকৃষ্ণে গর্জন করিয়া নিলকৃত ক্ষণির প্রতিফলি
 অসম্পূর্ণক, মনে মনে বিতর্ক করিতেছে, না জানি কোন প্রতিবন্ধী দিগে
 আশ্রিয়া গর্জন করিতেছে। এই ভাবিয়া তাহাকে আক্রমণ করিবার জন্য
 হুঁহি করিয়া বসিষ্যছে।

वयम् । ८ । तेषु त्रयोविधानि अस्मिन् अष्टमस्य, षष्ठमदासो हस्तानि च अश्विष्यत्,
 वानु अश्विनन्दनानि वक्रवानु (अष्टमस्य) सुवस्य मन्वन्व च आश्वि च ११०१ आ—जिह्वानि,
 असात्, असादीन्, असा । तन्नि जिह्वानि । याश्च ज्ञेय्येति । शिचि प्रायश्चित्, अत्रि
 ष्यत् । स क्राडन्त्वा कुबुद्ध्यान् जलानुमाने कुबुद्धानि अष्टमस्य, मन्वन्वन्वन्व च आश्व
 मन्, आश्विनीपदीयम् ईष्यत् अथमान आश्व च ११११ (८) प्रभति अष्टमस्य आश्वि तिस्रा
 सुवस्योश्च विद्यानि (अष्टमस्य) वामलिधाराणि द्वादशानि सुवि मनुवानि भागी त्रैत्रासि ह्य
 क्षिप्रानि अष्टमस्य । ११२१ (८) तिस्र्यामिनी श्रीकमलीमयीया अज्ञान्या
 क्षिप्रं ह्य अमली प्रत्यावगा विरचान्दपला मन्वन्वियमस्त्री यमन् कुवीय ११२१
 स विधीयद् आनुभवानभिर्षी कासि विहितं प्रयास ह्यस्ति अमार्थे अत्रार्थमीमांसेति
 ईभिः प्रविद्यान् वीतान् विचिष्ट । ११४१ (८) वीपाडवानान् अमगन्न् स्त्रीभूयथ विहितं,

- १० । रामकले अस्मिन् वयमस्तु ह्यन् देविते ल्यागिनेन, अमरेश्वरकर्म
 कर्म, धनि उनिते ल्यागिनेन, एवं अरविष्णुकायामोहित अस्ति नवीरुप
 आयाप करिते ल्यागिनेन ।
- ११ । नैहै ककुब्धककुमार कोट्टहनाजान् ह्यैवा लता नोयैष्टिा नोहा
 ईया ह्यन् कुलिसे ल्यागिनेन, नदीपे नामिवा नामिवा आचमन करिते ल्यागिनेन
 एवं अमन्व शिलातले वसिवा वसिवा ईह्य ह्याप्य कविसे ल्यागिनेन ।
- १२ । तनि प्रेतातकाले पूर्वदिगे अन्वे देविते पाईलेन, अनाश्व
 सकल पूर्वदिगेण रश्मि ह्यैवा आच्छे । आह्यते बोध ह्यैग येन, ह्यैवा
 तेलोवाणि अग्निजालेन धाराक्रमे वृपुर्षे निपतित ह्यैवा एकत्र सङ्गृहीत
 ह्यैवा रहिवाच्छे ।
- १३ । धान्यादिशस्येय श्रेणीसकल दिक् व्यापिवा शैवेर श्रौति उन्प्यान
 करितेच्छे । तावदेव वाके द्विक सोमा ह्यैवा उठिवाच्छे, आह्येव अत्र-
 तरे एक व्यापिग वृण न्हा, एवं एमनि पश्चिक्त वेन तेषु पिङ्गले पश्चिक्तेछे ।
 रामकले उन्मन्व देविते मन्वोवप्यत् कविवाहिलेन ।
- १४ । गौर्षकल पुत्रवर्णने आकीर्ण देविलेन । याहावा वज्रनविद्येपे
 ह्येव काहाके वने, आने ना, न्निदपित काले वपानिर्धारित वाहक्य, अथान्

অবস্ফালি অপি আত্মি স্বীকৃতানি, বিশ্বাসিতান অজ্ঞান্ সম্ভাব্য বিধীক্য মুমুর্ধী ॥১১॥
 বিহ্বলপার্শ্ব স্বধিবাচ্ছদ্যর্ সমুচ্ছ্বাচ্ছদিতানবন্দ্যম্ আমন্দ্রমন্দ্রনিদনতাল মীমাত্রনা
 স্বল্য তন্ অমন্দ্যন্ ॥ ১৬ ॥ মীমাংসায়ীপাণবনীপয়ীর্ষ বিধিব মম্বু (যতৎ) আয়ান্
 তথে ব্রহ্মগান্ বাতমর্জ শমার্থা কদম্বকং তস্ম ক্রতুর্ছলং ততাল ॥ ১০ ॥ স্তিত্যাবিন্দ
 মন্যয়িত্ব সমস্কর্জনেষু সীকতেষু অ ধীনা ক্রন্দানদাতা স্বল্যর্ষসমালো শ্রীমমুর্ধী নিদাদে
 প্রতীযির্ধে ॥ ১৮ ॥ তন্ লর্লং ন যন্ সুধাচ্ছপত্জং ন, তন্ পত্জং ন যন্ অসীমপদ্পদম্,
 অঘী পদ্পদ ন য কল ন স্তৃগুচ্ছ, তন্ গুচ্ছিতং ন যন্ মল ন লচ্চার ॥ ১৫ ॥ তৎ

করিয়া থাকে, আহার্য বেশভূষা দ্বারা শরীরসজ্জা করে না এবং বাহারা রূপ
 টিপানো ।

১৫। জীজ্ঞাসিতের ভূষণস্বরূপ সলঙ্ঘ আচরণ, সূচাক্র অবক্র গৃহী, এবং
 সরল বিশ্বাসশীল স্বভাব—গোপাঙ্গনাদিগের এই সকল মেধিয়া হর্ব অহুত্ব
 করিয়াছিলেন ।

১৬। যোগমহনকালে গোপাঙ্গনাদিগের দ্বিতা সন্দর্শন করিয়া, আনন্দ
 লাভ করিয়াছিলেন । তখন তাহাদের উভয়পার্শ্ব বক্রভাবে চলিতেছিল, অঙ্গ-
 গুলি সূচাক্রভাবে নড়িতেছিল, নিতম্ববিধ মনোহররূপে উচ্চলিত হইতেছিল,
 এবং মন্বনের ঐবৎ গভীর ধ্বনি তালস্বরূপ বোধ হইতেছিল ।

১৭। এক দল চিত্রবিচিত্রিত মৃগ মেঘাভাবে বনে আসিয়া শোভা ধারণ
 করিতেছে, তাহারা ভয়শীল, অতএব বৃক্ষাক্রমে নিকটে আসিয়া উচ্চলক্ষনে
 বাস্তাসের অভিমুখে ধাবিত হইতেছে । এইরূপে তাহারা তাহার কৌতুহল
 উৎপাদন করিয়াছিল ।

১৮। সূক্ষ্মপুষ্পভূষা ধবল হংসহাজি, পুণ্ডরীকনিচার অথবা ফেমদুক
 সৈন্তে বিগীন হইয়া রহিয়াছে । কেবল ক্রতিমধুর ধ্বনিদ্বারা তাহাদিগকে
 টের পাওয়া যাইতেছে ।

১৯। এমন ভদ্রাশয় ছিল না, বাহাতে সূচাক্র পড়ত নাই, এমন লঙ্ঘন
 ছিল না, বাহাতে ভ্রমর বিগীন থাকে নাই, এমন ভ্রমর ছিল না, বাহা মধুর
 গুণ গুণ জানি করে নাই, এবং এমন গুণ গুণ ধ্বনি ছিল না, বাহাতে মন
 হরণ হয় নাই ।

१०। मानुदत्तकहसा यावज्जुका भित्तमुत्तौ सत्त अद्या अर्थे यायावत्त प्रथमलीन
 गमद्वयोर्धं वं प्राथम् ॥ १० ॥ अविद्यतात्मा गामिभुत युधि घातुधानान् निघातयिष्यन्
 (रामवर्ति मेघ) एत रथीगण विप्र, विजया लंकात्त विद्यां यथावत्त अन्धापिपत् ॥ ११ ॥
 यमति जावत्त मुनि अन्धमहाह्वनाय तथै धन्वदापरायां यथाय आर्थाधने यायुक्तम्
 अन्धीषम् अन्धात्त ददौ ॥ ११ ॥ विमदमी कृतघातयथा रामिपरी धने यावत्त वं कुटीके,
 राम छत्रमामुवासे जिघामुवीद तां तातकायां निजघाल ॥ १२ ॥ अथ (स) इत्त
 धूमकेतुमिच्छात्तमिच्छामहत्तयात्त प्राथयनामिभूतसमभवेवाहपतन्निर्मित्त यपीवदन्
 थालुर्धासि ॥ १३ ॥ तत रथेन्द्रा छत्रान् इविषान् न जज्ञ, समन्तान् पविनथे विम
 यत्त, विन्धीका धता धत्तदिजया इव नममनाना सत्त अन्धायिरे ॥ १५ ॥ आदिथ

२०। उपश्रवणे इश, वानश्रेष्ठप्रभावनी मुनिगण शक्तिरूढ हत्त गहैया
 प्रधान प्रधान यतिविगेव सहित अग्रेव अर्द्धनीर रामचक्रके क्लृप्तपुष्प धारा
 पूर्वा करिसेन, एव तद्धिन वाहादेव वानस्थानेव द्विरता नाहे एमन अनेकानेक
 नेक धविगण उहाहार अर्द्धना करिसेन ।

२१। अमत्तत्र दितेत्त्रिय ग्याधिरादत्तनर रणे राक्षसधनेर निधनसाधन
 करिसेन बनिद्या, राक्षसवाती रामचक्रके अया उ विजया नामे इहेती विषया
 यथाविधि अव्ययम् कर्वाहीसेन ।

२२। उदीय कल्याणसाधने तत्तपर मुनि एकटी महाममर सन्निहित आनिता,
 राक्षसदिनेर वधार्थ रामचक्रके अनेकानेक अमोघ उ रणे अमर अत्त प्रदान
 करिसेन ।

२३। रामचक्र वने गमन करिते'हन, एमन समये ताजका राक्षसी
 आक्षयवासे वधार्थ उहात्त हहैया उहाहार निकटे आगिन्त । दीप्रियुक्त अन्धारी
 राम उ ताहाके आततायी आनिता विम'श कबिलेन ।

२४। अमत्तत्र प्रणेयन मूर्तिगोचर हईल । यथाय अरुशाया सत्तन आहृ-
 ष्णोत्त हत्तानेन शिषेन कालिमार मक्ष्ण इहेताहे एव पक्षिगणेर इमधुत्त
 ह्वन अग्नि वेवाधायनेर अग्निसे अतिक्रूत्त हईताहे ।

२५। यथाय मुगरादधण कृत्तर्वावी हविषेण हिंसा करे ना, पक्षिठात्ति

নিখা, বনবাসিনীমুখ্যা বিচরমাযনাখ্যৈ অদুপুঙ্গু (‘তী’ হতি শ্রীষ), তী তিতিপালপুত্রী
 নদুপুর্কনিয়ম্ “আসনাদি প্রত্যদ্বীটাম্ ॥ ১৫ ॥ যুবা স্বীর্ষি দৈব্যাভিভূতস্য মদস্য
 সুবলস্য ভারম্ অধীটম্, সম্মতি অপি চরীষি রচনম্ হত্য তী তপীধনে অমা
 থিযাতাম্ ॥ ১৬ ॥ অথ রাঘব অপি “যথৈক্ষিত ধন্যে কস্মৈ মনুজ, অধিষতি
 মনীষু ন শ্যোদি” ভবতাং তপীলব্ধি সমুদাতাম্ (হতি) তাম্ প্রত্যযাদীন্ ॥ ১৮ ॥
 ধুব—ধুবনী, থিষতি । অধিষতি, দধুযে । মনি দধুযিষতি । থিষি ধুবযতি, অদুপুচন্ ।
 তত তে মরুতৈ যজ্ঞিযৈ দ্রব্যলভ্যে কস্মৈ যযাধন্ মনুচুপু, দাগিণ্যদিটম্ অর্থাৎ
 জীনে জ্ঞান মমর্ষণম্ তন্ যাতুধানী থিষতি ॥ ১৯ ॥ তিন্—থিততি, অধিষীন্, থিষিত ।
 শঙ্কশূনা হইয়া চতুর্দিকে গৃহিরাছে, এবং চঞ্চল লতাসকল ফলপ্রদান করিবার
 জন্যই বেনুতুলিয়া পড়িয়াছে ।

২৬। আতিথ্যতৎপর প্রধান প্রধান বনবাসীরা, আসন, পাশা ও মালা
 দ্বারা পূজা করিলেন । সেই রাজকুমারযুগলও মধুপর্বের সহিত আসনাদি
 প্রতিগ্রহ করিলেন ।

২৭। তখন তপোশূন্যেরা তাঁহাদিগকে বলিলেন, “আপনারা হুই মনে
 দৈতাগণের উপদ্রবে নষ্টপ্রায় যে ছুবন, তাহার ভার নিজ ভূমদ্বারা ধারণ করিয়া
 ছিলেন, সশ্রুতি আমাদের হবনীয় বস্ত্রভাত রক্ষা করুন ।”

২৮। অনন্তর রানচক্র তাঁহাদিগকে এই প্রত্যুত্তর দিলেন, “আপনারা
 বেচ্ছাহুসারে কর্ম কাও আরম্ভ করুন । আর আনাদিগের শরণি আপনা
 দিগের তপস্যাক্রম বায়ুনযোগে শক্ররূপ কাষ্ঠে প্রচ্ছন্নিত হউক ।”

২৯। তার পর মুনিগণ সঙ্কিত যজ্ঞের প্রব্যঞ্জাত লইয়া স্বথাবিধি কর্মকাও
 আরম্ভ করিলেন । দক্ষিণাত্যগী ত্রাক্ষণগণের উপদেশাহুসারে ঋষিকেরা জিহবার
 অর্ঘ্যস্থান করিতে লাগিলেন, যজ্ঞ ও অনেক দূর অগ্রসর হইল, এমন সময়ে
 রাক্ষসেরা আনিতে পারিল ।

৩০। অনন্তর শৈলশূন্য হুয়া দীর্ঘকায় রানচক্র বর্ষাকালীন মেঘমালায়
 ন্যায় আকাশমণ্ডল ছাইয়া স্পেনিগ । তাহাদের মস্তকের বেশ পিঙ্গলবর্ণ, উচ্চ
 প্রস্থ ও তৈলাভাবে রক্ষ, তাহাদের অস্ত্রা শিরাকীর্ণ, এবং তাহাদের চক্ষু
 হুহু ও পিঙ্গলবর্ণ ।

ବିଷ୍ଣୁ ବିଷ୍ଣୁ—ଅଗ୍ନି, ଅଗ୍ନି, ଅଗ୍ନି । ରାମନିଶାବିଚାରୀ ପୁତ୍ର ହତ୍ୟା ପ୍ରସାଦ
 ସମ୍ପ୍ରଦାନ ପ୍ରଦାନ, ଅପ ରତ୍ନନନ୍ଦନ ରତ୍ନ ଦତ୍ତାୟ ମତ୍ତା ବାଧିନ ମଧନାନ୍ ନିରାସନ୍ ॥ ୧୧ ॥
 ବିଜ୍ଞାନମାନି ପ୍ରସାଦ ଅମ୍ଭୁ, ଶ୍ରୀ ପୁତ୍ରବଧ୍ୟ ବଧୁକା ବଧୁବ, ହତ୍ୟା ନିର୍ଦ୍ଦାୟ ବଢ଼ି, ମୁନିନା
 କୁମାର ମୁଦ ବଧ ବଧାଧି ॥ ୧୨ ॥ ପୁରାଧ୍ୟର ପଦ୍ମରାଜିବରୀୟା ଧବତା ଅତିମାର୍ଦ୍ଦ ବୀବେତୀ
 ଅତପ୍ତ ମଢ଼ିୟମାନା ଭୂମି ବଜ୍ରାପୁତ୍ରଭୂତାୟା ଅପି ଦିବ ନ ଜିଘ୍ରୀୟତେ ॥ ୧୩ ॥ ଧିନ (ଧବତା)
 ବାଣ ବଧନ୍ତେ, ଜଳାଧି ମଧନ୍ତେ, ଅମୃତ ଜଞ୍ଜ, ଦୈତ୍ୟକୃଷ୍ଣ ବିଜିଗ୍ଧ୍ୟେ, ମତ୍ୟା କଲ୍ୟାଣଦୁ ଯା ବସୁଧା
 କୁଦ ଦତ୍ତ (ଧବତ) ଏବ ମାର ଅତିଗୁହ ନ (ଧବନି) ॥ ୧୪ ॥ ପ୍ରୀତମନା ମୁନି ହାମି ମଧୁର
 ହିବଦ୍ଧ ବ୍ରାହ୍ମଣ ରାଜା ଯଥାସି ନିଜିଗ୍ଧାଧିଅନ୍ ମନ୍ ମହାନ୍ତେ ନ ହାର୍ମ ମୈତ୍ରାଲ୍ୟମ୍ଭୂମିନ୍
 ଆସିଦନ୍ ॥ ୧୫ ॥ ଅ ଢ—ଅ ଢତେ । ଅ ଢିଟ ଆନଢିରେ । ମନି ଅସିଦିପତେ । ବିଷି ଅ ଢ

୩୬ । ରାମ ଓ ନିଶାଚର ରମ୍ୟେତ୍ରେ ଏହିରୂପ ବାଗ୍‌ବୁଦ୍ଧିର ପର ସଂଗ୍ରାମ କରିତେ
 ଶ୍ରୀକୃଷ୍ଣ ହୁଏଲେନ, ପରେ ରତ୍ନନନ୍ଦନ ତାହାକେ ତୃଣତୃଣା ଜ୍ଞାନ କରିଯା ଏକଟା ବାଣ
 ଦାବା ଲେହି ଶାକ୍ତକେ ରମ୍ୟଭୂମି ହୁଏତେ ଦୁବ ନିକ୍ଷେପ କରିଲେନ ।

୩୭ । ତତ୍ତନ ବିଭାଗଣେର ମନ ଶ୍ରୀମନ୍ତ ହୁଏନ, ଅର୍ଗ ହୁଏତେ ପୁଲ୍ଲବୁଟି ନିର୍ମାତ୍ତ
 ହୁଏନ, ଏବଂ ବଞ୍ଚ ନିର୍ଭୀକ୍ଷେ ମଲ୍ଲମ୍ତ ହୁଏନ । ମୁନି ପୁନର୍ବାର କୁମାରକେ ବାଲିଲେନ ।

୩୮ । “ଦେବତାର ଉଦ୍ଦେଶେ ବେ ଦଞ୍ଜ ଅଧୁଷ୍ଠିତ ହୁଏତେଛିନ, ଉହାର ବିସ୍ଵକାରୀ
 ଦିଗକେ ଛଦ୍ଧ ବାସିଦ୍ଧ ବାସିଦ୍ଧା ପୃଥିବୀ ତୋନାହାରା ଗୌବବାଧିତା ଓ ବୀରବତୀ
 ହୁଏରଂଢେନ, ଅତଏବ ଏଧନ ବଞ୍ଚପାଣି ଦେବରାଜେ ବିଭୂଷିତ ଅର୍ଗଲୋକେର ନିକଟେଓ
 ଗନ୍ତା ପାନ ନା ।”

୩୯ । “ଆପନା ହୁଏତେ ବାସିଦ୍ଧେର ବଦନ, ଜଳଧିର ବଦନ, ଅମୃତର ହରଣ,
 ଦୈତ୍ୟକୃଷ୍ଣବ ଗରାଜନ, ଏବଂ ଅମୃତଜଳଧିମନ୍ତ ବହୁଧାର ଉଦ୍ଧାର ହୁଏରାଜିନ, ଅତଏବ
 ଆପନାର ପଦେ ଡିଶା ଅତୁଷ୍ଠ ଅବତର ଭାର ନହେ ।”

୪୦ । ମୁନି ବଞ୍ଚାବନ୍ଦନେ ଶ୍ରୀକୃଷ୍ଣାତ୍ମକରଣେ ପୂର୍ବୋକ୍ତ ମଧୁର ଅପଞ୍ଚ ହିତକର
 ବାକ୍ୟ ଶୁଣି ବାସିଦ୍ଧା, ରାମଚନ୍ଦ୍ରକେ ମିତ୍ରିତାଧିପେର ଦଞ୍ଜଭୂମିତେ ଲହିରା ଗୋଲନ ।
 ଉହାର ଏହି ଅଭିମାର ହିମ, ବେ (୩୯ ମାହାତ୍ୟେ) ବାସାଦିଂଗର ଦମ ନିରାକରଣ
 କରିବେନ ।

୪୧ । “ଏହି ଯୁବକର କି ଅର୍ଥା ଓ ବରଣ, ନା, ଅଧିନୀହାର ହୁଗନ, ଲୋକବନ

যদি, বাস্তবিকত। পরী সীমবর্ত যিহা হু সিদ্ধান্তকৃতী কি, জিন্মা (ম্যহমী) খাতিমী
 ইত প্র (২২) তী স্তম্ভী স্বয়ং জনকায়মল্ল মনস্ব জন খৌজিতনাম্ ১১১ ।
 জনক স্বয়ং বাহী বল জিন্মাচম্যক মনু ত (২৩) তত্ পর খসিযতনু, যিন যপুখা
 যিনাকী দৈবত্বম্ আহ্বিদন, বস্তুদন্দন ততনু তনু অমাত্তী ১১২ । মন মৌখিলমসা
 চক্স মূদ্য দিহু পতীখানু গিরিখানু যজিকানু মুমিযমৈ আত্মাযকানু ধীযতদৈ
 গুতৈ অধীখা অচর্জয়ন ১১৩ । তত আত্মাযকীম্ব শ্রুতপুত্রগি অম্বলত্ববত্ৰযাদৌ
 অম্বলম্বান রানো চত্বম অদি মবিষবত্ তিগ্ন মিথিলানু অলক্স ১১৪ । বচিষ্ট
 স্বৌলি মদক (জলক) মন্তখাখিপাদা হিন্দি মৈত মন্বনু যতিত মদলে মুরবাখি
 মার্গ মমসা যতিত মন তনু অর্থাৎ ১১৫ । অদী হুদ্র খিবরদাতীম্ মবননু বকনু
 কাছনু অম্বাযম্বনু মুর্যাত বিবিকরমলম্ অমান, মৌখিত মনু হুদ বাক্য বমাদি ১১৬ ।

পানার্থ হেথায় আগিরাত্তেন । জনকায়মবাসী সমস্ত শোকেই মনুষ্যশ্রেষ্ঠ
 সেই হুমারত্বপূর্ণের রূপ দেখিয়া এইরূপ তোলাপাড়া করিয়াছিল।

৪২। রাজা জনক বামচন্দ্রের স্ত্রীকল পরীক্ষা করিবার জন্য, ধাহাধারা
 পিনাকপাণি বৈতাপুর স্বাস করিয়াছিলেন, সেই বার্ষিক তাঁহাকে গ্রহণ
 করিতে অস্বীকার করিলেন। রাসও হান্য করিয়া সেই ধর্ম ভগ্ন করিলেন।

৪৩। অনন্তর মিথিলামিপতি বন্যা সম্প্রদান করিতে উৎসুক হইয়া,
 রাজা দশরথকে নিমন্ত্রণ করিয়া আনিয়া জন্য অযোধ্যায় সুভগণ প্রেরণ করি
 লেন। হুতেরা যোদ্ধাগণের বাহনযোগ্য ভূরূপে সাজিত ছিল তাহারা পথ
 গমনে পট্ট এবং কোম্ব স্থানে বোম গিবি বিখ্য মরী আছে বিলম্ব জানিত।

৪৪। তার পথ, রাজা মৃতমুখে কুর্বাণের ম বাদ গুণিতা পথ গমননিপুণ
 ভূরূপে আরোহণপূর্বক, বুদ্ধভগ্ন হইলেও ধর্মীমানের ন্যায় অবিভ্রান্তগমনে শীঘ্র
 মিথিলায় প্রস্থান করিলেন।

৪৫। যিনি ভূপতিগণের মধ্যে মর্জাপেকা প্রাণসমীচ যিনি সমকক্ষরাজ
 বর্ষের মধ্যে মহৎ যিনি সুরতের আবাসস্থানমরুপ এবং যিনি পিতৃভূগ্য পুত্র
 মীর সেই মহামেশী প্রেরিত মশরথ উপস্থিত হইয়াছেন দেখিয়া মহাকীর্তি
 পানী জনক তাঁহার পূজা করিলেন।

৪৬। "বেদে ৩ জিবর্গেব পাবগামী আপনাকে একাঙ্গনে বসাইয়া পূজ

হিরণ্ময়ী লজ্জমা মালমলা হ্রস্ব দিবস্বাতা স্লাম্, অশিমেমা হ্রস্ব মসোহকালী অশি
 দিবস্বাতা মীম্বশী মুতা গল্য সুবায় দর্দী ॥ ৪৩ ॥ যত বিশ্বজনীনগতি যাম্ ওম্বা
 চরমমুখাফলমর্ধমুখাং যশ্ববংশল্যসী সর্বদয়নীম্ আশ্বনীনাং তাম্ চদবীড়াশ্বম্ স্তম্যম্
 আমাদিহমশ্বদ বন্দাশ্বমি সঙ্গুগম্ অশ্বীযরাসম্বদ্বালিকাম্ অশ্বনীর্গম্ চরাম্ তম্
 বসম্ অশ্বযীথ্যম্ অশ্বাম্ ॥ ৪৫ ॥ অশ্বমি বিহুহুৎ হাশ্বপাশি স্বশ্বরশালহয়ম্ মীম্ব
 ধনুমান্ স্তমসানবরি জামদম্ব্যং যশি হাশ্বম্ যশি ॥ ৪৬ ॥ অশ্বী যশ্বম্ চর
 অশ্বম্, হ্রস্ব ধনু স্ববায় ক্রম, মাতিযাশী, পরাক্রমম্ শ্রিয়শ্বশি বিতীন্দ্র মম
 অশ্বশীর্ষী তম্ জর্ষী ॥ ৪৭ ॥ অশ্বকম্ নিশ্চিন্তামক ত্ব স্বপসমীর্ষী যিনুন্ অশ্বাশ্বীর্ষী

গণের মধ্যে বিবেকশালী বলিয়া খ্যাতি লাভ করিয়াছেন" এই বাক্যটি মিন্দ্রিয়া
 বিপত্তি তাঁহাকে উদ্দেশ করিয়া বলিলেন ।

৪৭। পরে তাঁহার পুত্রকে নিজ ছাত্রতা সম্প্রদান করিলেন । তিনি গমন
 শীলা হেমময়ী সালবৃক্ষাবধিনী লতার ন্যায়, অস্ত্রশীল হইতে চূড়া স্বিতি-
 শীলা কণপ্রস্তার ন্যায়, এবং ছোঁৎখার অধিষ্ঠাত্রী শেবতার ন্যায় বিরাটমান
 ছিলেন ।

৪৮। অনন্তর সকলের হিতকারী রামসমুদ্র, নিজেও হিতকারিণী এবং
 বিশ্ববিশেষ ত্রিবৃদ্ধিকারিণী উৎকৃষ্ট বহু, মূল্যবান ও সুবর্ণ ভূষণে অতিভা সেই
 মানকীকে প্রাপ্ত হইয়া, পরিষ্কর করিলেন ।

৪৯। হস্তী, অশ্ব ও রাজসাম্রাজ্যে সমাকীর্ণ ও মার্গগম্যমান নিপুণ সেই রাজ
 সৈন্য, প্রপ্রভাত হইলে, বর্ষমূল হইয়া এবং স্ততিপাঠকদিগের দ্বারা সম্যকরূপে
 স্তত হইয়া, রামার সহিত অযোধ্যায় অভিনুগে প্রস্থান করিল ।

৫০। বিশালবক্ষঃসমশালী, উন্নত ও লজ্জলম্বের ন্যায় দীর্ঘকায়, আভাশূলচিত
 বাহু, বাণপাশি, ধর্মুষ্ঠাত্রী ভয়ানক জ্ঞানমণ্ড পধিবধো রামের পুস্ত্রাত্মর্গে
 উপস্থিত হইলেন ।

৫১। তিনি স্পর্ধাসংকারে উঠিলে, পরে র দরাক বলিগলন, "এই পরাশনে
 পরবোধনা কর, অতিক্রম করিয়া হাইও না ।" পুত্রবৎসল ক্রিগুপ্তি তাঁহার
 পরাক্রম বেশ মানিতেন ; বিনীতভা ব অহুন্নয় করিত তৎপর হইয়া
 বলিলেন ।

द्वतीयः सर्गः ।

सृष्टे दिशिमाश्रयार्तां वधिषु सञ्चालकस्य अभिभवेन च यशसा आकाशविष्णु क्रुमात्
यस्य मियन्मविष्णु म, स न आसीत् एष । १॥ तत सुचेतीकृतयोरभूत् भूमिपति 'सुत'
राज्यं अभिदेत् । इति अनीचै आधीपयम् समस्तं लीक भूय अपि सुमगीचकार ॥ १॥
(स) सन्तःशामीकरवस्युवर्षं विभागदिव्यसमहाचरवम् आदीमक्रयानुक्तस्य सदादपीत्
वस्य सिद्धासन्नम् आदिषत् । २॥ (स) पुगल्लतान् स्रधीर्षं पुटान् हदनामभन्धान्
समस्तंक्रान् यत्काविष्णु पुष्टवान् तीर्थजलाधै मयरात् समन्तान् आद्य द्वाभ्यापयत् ॥ ३॥
राज्या अर्षेषु निवृत्ता निवृत्ता (जला) नदरस्य नार्गान् सञ्चालयत् अज्ञान् यवन्तु
अधुवान् समस्त विचिवै वृष् दिग् अचक्रदय ॥ ५॥ किकयी वत् (राज्याभिषिक्तमवि

१। संग्रामे राक्षसगण निधन करिया, एवं अत्रिच्छातिर अस्तकवर्षण
पर रामके पराजय करिया रामरुद्र यशोकरुण वैतवे आटा हईलेन, एवं
अमन लोक छिल ना, ये ताहार प्रिय हन नाई ।

२। राजा दशरथ गौरु ओ ज्युवर्षके पूर्णवर्षेई सत्सोवयुक्त राबिया
छिलेन, अधुना पुत्रके योवराष्ट्ये अतिथेक करिबेन, ईहा उऊरवे घोषणा
करिया दिया समस्त लोकके पुनराय आनन्दित करिलेन ।

३। निर्मलोज्ज्वल सुवर्षे ओ मनोरम हीरके अचित एवं स्थाने स्थाने
विभागानुसारे महामुन्या मणिमणिक्ये मण्डित, अतएव प्रसङ्गित अनमसङ्गित
अकथानि सिंहासन, पादपीठेन सहित, ताहार जन्य निर्माण करिते अहमति
दिलेन ।

४। तीर्थजल सङ्घ, आनाईवार अन्य प्रेवर पूर्णक चतुर्दिके मने मने
लोक पाठाईरा दिलेन । ताहारा राजार अन्ने प्रतिपालित, एवं पदत्रजे पथ
चलिते सुगट्ट, अधुना वक्रपरिकर हईरा सुवर्षकृत नईरा चलिन ।

५। तिन तिन कार्यो राजाकर्षक निवृक्त कार्यवक्त कर्षचारिगण नगरेन
पथे जनसेक, क्षमराजि हापन, नानाप्रकार बाणि पोडान एवं ईतस्तः
नानावर्ष शुभसम्पदा सम्पादन करिते लागिन ।

২১ ১১১। সম্বোধনালী তী স্তপসেবুধ যীশ্ব যনানান্ নান্ বদন্ কথন্তু বন (স্বাধর্যে)
 ১১২। অশ্রুদর্শ্য পিতৃ নিধীগলানেন কৃণাবান্ অস্মান্ কি যীশ্বত (যুধনিত্রিষে) ১১৩।
 য অস্মান্ অহুত, য ভয়তু অস্মান্ অরথৌন্, যথ সম্বদা অস্মান্ স্বপৌষন্ অশ্রুত, তস
 (পিতৃ) মধীপনারসে নৃশ্চৈঞ কনস্য়ৈ যানিন কি মৌচ অস্মি ১১৪। য হুতৌ অশ্রু
 ক্রিস্ত ব্রহ্মসী নৃকৃষা শাসনে ন অবাশ্চিত স্ব বরং বিদ্যুতমস্মাৎ প্রমত যথা ব্রহ্মবন্
 ক্রত মৌষ বিদ্যুত ১১৫। স্বী পরী (যুধ) নিবর্নম্ভ তাতস্ব যীকায়নদা ভবত ভবে
 নগ অম্ম মা দুর্গম্ অ হুতি স্মাদীন্ (রাম হুতি শ্রিষ) অয় নিবর্নম্ভ হুতি হুত অস্ম
 ১১৬। রাম হুত্বৈ জনানা ননরতা গ্ৰামা সপৌর চন্ একা বসর্গী ময়িতা
 বনবাসকৃণান্ ভয়ান্ তান্ বসন্ দ্রাম অস্মিন অযজ্ঞরাম ১১৭। তী কথং স্ববল

হইতে লাগিল, কিন্তু তাহাদের মধ্যে যাহারা ঐর্ষ্যানীল ছিল, তাহারা শোক
 পরিহার পূর্বক, কুমারের অগ্নগমনে কৃতনিশ্চয় হইল।

১২। সেই কুমারদুগণ প্রস্থানে উদ্যত হইলে, প্রজাবর্গ তাঁহাদের নিকটে
 আগমনপূর্বক শোক করিতে লাগিল। তখন তাঁহারা তাহাদিগকে এই কথা
 বলিলেন—“আমরা পিতার অহুমতি লাভ করিয়া কৃতার্থ হইরাছি, এ আনা
 দেব অক্লানয়ের সময়, হাদ্! তোমরা কি জন্য আনাদের নিমিত্ত শোক
 করিতেছ।”

১৩। “যিনি আনাদিগকে কল্প দান করিয়াছেন, যিনি বিপদ হইতে
 রক্ষা করিয়াছেন, এবং নিম্ন অর্ধব্যয়ে প্রতিপালন করিয়াছেন, এই দুচ্ছ বন
 গমন হইতে তাঁহার এই সমস্ত নহোপকারেব কি পরিশোধ হইতে পারে।”

১৪। সামান্য প্রবানের কথা কি বলিব, অতি ছন্দর কার্যেও যে ব্যক্তি
 পিতার শাপনে থাকে না, সে বরং বিজ্ঞাতের মত কপকালের মধ্যে বিনষ্ট
 হউক, অথবা তুণের ন্যায় দাঁড়াইয়া দাঁড়াইয়া পুকাইয়া বাউক।

১৫। পূর্ববাদিগণ! তোমরা যিরে যাও, গিয়া পিতার শোক অগ্ননয়ন
 কর, আর তরতকে আনা হইতে ভিন্ন ভাবিও না” এই কথা করিয়া শাব
 দিকে রথ ফিরাইয়া লইতে বলিলেন।

১৬। রামচন্দ্র বখন ডাবতঙ্গী বেধিয়া বৃষ্টিগন, তাহারা তাঁহার অগ্নগমন
 হইতে ক্ষান্ত হইবে না, তখন পূর্ববাসীদের সহিত এক বাহি বাস করিয়া এবং

শব্দে খলোয় মুহুর্তে কবীশ্ব ন্যস্মিন্ হা রাম হা স্তত্মনিতি হুবল যদাম্মুখ
 মর্মানি স্মরণম্ ১৩। স্মরণম্ গড়াডলিধি স্মরণম্ অস্মান পবিত্রা শব্দশব্দ
 স্বকীয়ো যদবদৌ অধীযন্ (মধা) কদুশ্ব শব্দম্ পুস্মে আবিবস ১৫। মনন
 গদীয যত্রশ্বদশরসমনিবায়ি মীকাম্বকারেঘরসজ্জীতা যা পু মানুসীর্গাশনিবাহতা
 যীবিহে বহরী ১৬। স্মৃতি স্মরণে বিদ্যা স্মরণে বিধীকা স্মরণে স্মৃ স্মরণ
 স্মরণে মধুশি ন ধীযন্ মধু ন স্মরণে, মনোরমে বস্মি ন স্মরণে ১৭।
 চ পুত্রা যত্র ন স্মরণে স্মরণে মধুশি মধুশি মধুশি মধুশি মধুশি মধুশি
 দিব্যমি মীকাম্বিনা পু নিবাসমুখ যদাম্ম ১৮। স্মরণে মধুশি মধুশি মধুশি
 মনোবাসমুখ নানা স্মরণে হইতে তাহাবিধকে বস্মি বস্মি, স্মরণে মধুশি
 স্মরণে করিলেন।

১৭। মনোরমে তাহাবা অধীযন্, কল্পনায়েরে বোধন এবং মুহুর্তে ধীর্ঘ
 মধুশি উচ্চাস পবিত্রায়ণ করত, এবং হা রাম হা কটে ইত্যাদি বলিতে বলিতে
 ক্রিয়িতা আসিল, কিন্তু তাহাদের চিত্ত কিরিবাব নহে।

১৮। মনোরমে স্মরণে শোকের হইয়া মনোরমে অবগাহনপূর্বক আপ
 নাকে মধুশিকে পবিত্র করিয়া, মনোরমে ও মীতার বিষয় তাহাতে তাহাতে
 মধুশি নিবাস পবিত্রায়ণ করত পুরে প্রবেশ করিল।

১৯। অধুগামী লোকের ক্রিয়িতা আসিয়া মধুশি মধুশি মধুশি
 বর্জিত মনোরমে মনোরমে মনোরমে, মধুশি মধুশি মধুশি মধুশি মধুশি
 তাহাশি শোকরূপে মধুশিরে মনোরমে মনোরমে ও মনোরমে।

২০। স্মৃতি মনোরমে মনোরমে মধুশি, মনোরমে হইয়া চিত্তবিকার স্মরণ
 হইলেন, মধুশি ইচ্ছা করিলেন না, চন্দনাদি অধুগেগন করিলেন না এবং
 মনোরমে মনোরমে পবিত্রায়ণ করিলেন না।

২১। মনোরমে শোকরূপে মধুশি মধুশি মধুশি মধুশি মধুশি মধুশি
 কর্তৃ মনোরমে মধুশি মধুশি মধুশি মধুশি মধুশি মধুশি মধুশি
 ও মধুশি মধুশি মধুশি মধুশি মধুশি মধুশি মধুশি মধুশি
 স্মরণে হইলেন।

২২। স্মৃতির বহির্ভূত মনোরমে মধুশি মধুশি মধুশি মধুশি মধুশি
 মধুশি মধুশি মধুশি মধুশি মধুশি মধুশি মধুশি মধুশি

ଧ୍ରୁସୁସ୍ତୁ ଶ୍ରେଷ୍ଠପୁଷି ଗନ୍ତୁ ବିଭୁସ୍ୟାନି ଚନ୍ଦ୍ରମୁସୁସ୍ତୁ, ସମାଦୀ ସେତୁ ବଳୟାନି ଷ୍ଟ ବନସ୍ତୁସିମ
 ॥ ୧୧ ॥ ଗା ଶାନ୍ତ୍ୟକ୍ତୀ ବନ୍ଧୁତା ଭରତମତୀତ୍ବା ସତୀ ତ ଶୈଳୀ ଆସ୍ତ୍ୟ ଉତ୍ତିପତ୍ନୁ ମନିମତୀମ
 ରାଜାନ୍ତମ୍ ଜନ୍ମ ଆମିନୀସୁନ୍ ସୁନ୍ ଦୁତାନ୍ ଶାନ୍ତାପଦସ୍ତ ॥ ୧୨ ॥ ନାଟକ୍ରମେ ବସନ୍ତ ମରତୀଽପି ରାଜା
 ମମାଦ ପଞ୍ଚନ୍ତୁ “ସହ ସୁତ ସନ୍ତ ନନ୍ଦନ୍ତ ପତିତମ୍ ଅଧ ଚ୍ଚୁରନ୍ତ ବିଧିକ୍ତନ୍ତ ନିରୀଚାସ୍ତମ୍” ଚିତି
 ଚିତ୍ତିକ୍ତ୍ୟ ଆସ୍ତ୍ୟାନ୍ତ ॥ ୧୩ ॥ ଦୁତା ଏକ ପରିସାପଦ୍ୟନ ଯଦା ତମ୍ ଆଧ୍ୟକ୍ତମ୍ ଅର୍ଥ ନ ଆସିସବନ୍
 ତଦା ଅତୀ ଜାଦାସ୍ତିକ୍ତ୍ୟି କୁରୁଣା ଚତୁକ୍ତମାନ ଆସିତି ॥ ୧୪ ॥ (ଛ) ଛିଚ୍ଚିବସାନ୍
 ସମାକ୍ରମଣାନ୍ ବନ୍ଧୁନ୍ ଅପାୟନ୍ ଆସିଦୁସ୍ତ ଅସ୍ତଚିତି, ସୀମାୟୁମାଂଚ୍ଚମଧ୍ୟାସ୍ତ ସନ୍ଦ୍ୟକ୍ତ ନ ଆସା
 ଚିତ୍ତୁ ଧୀମ୍ ଅସାସିସୁସ୍ତ ॥ ୧୫ ॥ ଶୈଳୀବାନ୍ ଶ୍ଟ ଏକ ମୁଦିତ୍ୟାନ୍ ଅଧୀକ୍ତମ୍ ଅଧୀକ୍ତ ନ ଯଦାସ୍ତ
 ବିଦନାଦାନ୍ ନ ଆକର୍ଷ୍ୟାମାସ୍ତ, ସଦିଜା ସଦାସା ନ ଷ୍ଟ ପଦମ୍ ॥ ୧୬ ॥ ଅଧର୍ଷ ତମ୍ ଏକ

ଅନ୍ଧ ଭାଢ଼ନ, ଅଳଙ୍କାର ଉଲ୍ଲୋଚନ, ଧରାତେ ନିପତନ ଏବଂ ବନସ୍ତ ଗ୍ରହଣ କରିତେ
 ଲାଗିଲେନ ।

୧୦ । ବକୁବାହୁବଗୀ ଠାହାନିଗକେ ମାଧ୍ୟନା କରିସା, ଭରତେର ଅତୀକାର
 ରାଜାର ସୁତଦେହ ଠେଣୁଲୋଚିତେ ରାଧିଲେନ, ପରେ ମନ୍ତ୍ରିଗଣେର ମତାୟୁସାରେ ରାଜ
 ପୁତ୍ରକେ ଆନିବାର ଜନ୍ୟ ସୁବା ଦୁତ ମକଳ ମାଠାହିସା ଦିଲେନ ।

୧୧ । ମାତାମହାଲରେ ସ୍ଥିତ ଭରତ ଅଗ୍ନେ ଦେଖିଲେନ, ଯେନ ଦୂର୍ବ୍ୟାଦେବ ନତୋ
 ମଠନ ହୈତେ ନିପତିତ ହୈସା ଧରାତଳେ ମୁର୍ଖି ପାହିତେଲେନ, ତଦନ ରାଜାର ବିପଦ
 ଆଶଙ୍କା କରିସା ଅହୁବର୍ଗେର ନିକଟେ ମମନ୍ତ ବର୍ଣନ କରିଲେନ ।

୧୨ । ସଦନ ଦୁତେରା ଆନିସା ଠାହାକେ ସାହିବାର ଜନ୍ୟ କ୍ରିୟ କରନ୍ତ, କିନ୍ତୁ
 କୋନ ଅମନ୍ତ ମଧ୍ୟାସ୍ତ ଚନାହିଲ ନା, ତଦନ ତିନି ଜନକାଦିର ଆଗମବିବିଧେ
 ଠେଣୁକର୍ତ୍ତାଧୁକ୍ତ ହୈସା ମଧ୍ୟାର୍ଥ ଠେଣୁକ୍ତ ହୈଲେନ, ଏବଂ ଅନ୍ଧାନଠ କରଲେନ ।

୧୩ । ତିନି ସେହନିବନ୍ତନ କାନ୍ତରାସ୍ତକରଣେ ଆଶଙ୍କା କରିତେ ଲାଗିଲେନ,
 ହସ୍ତ ଓ ବକୁଗଣେର କୋନ ଅମନ୍ତ ଧଟିସାଲେ । ଆର ନିବା ଓ ସୁଗଣ ବିମରୀତନିକେ
 ମମନ କରତ ଭରତେର ଧର କରିତେ ଲାଗିନ ।

୧୪ । ଅସାମନ୍ତ ସେହି କୁମାର ପୁରେ ଅବେଶ କରିବାର ମମନ୍ତ ଜନତାଚନିତ
 କୋଳାହଳ କିଂବା ବେନାଧ୍ୟାୟନେର ଧ୍ବନି ଚନିତେ ପାହିଲେନ ନା, ଏବଂ ବନ୍ଧୁଗଣେର
 କୁହବିକ୍ତେ କିନ୍ତୁହି ଦେଖିତେ ପାହିଲେନ ନା ।

কন্যাবদাধা সাতকং হৃদয়িত্ব ভবৈবকলু, পুরীস্থিতানাম্ভূত্যা পীথায বিব্রহনশ্চুপতি
 পূৰ্ণমথা (বহুত) ১৮। যদা চ পরিত মমীত রাম স্তম্ভস্বয় দিবসমান সন্
 স্বয়ম্ভূত্ব ময় ন্যায়ত্ব রত স্বয়ী খ্যাত্ব, (পুরীস্থিতাদয় হৃদি মৈদ) ১৯। খ্যাত
 মীনম্ভূতীবিমহা মথা চেনীকমানাদেবরীকনেয চ কেছরীমুহু ভবৈ স্যাত্তম স্ব
 মীম্বৈ স্ববিত্তে স্যাত্তমী ২০। স্যাম্যসী সনীতী বিক্রিমত্ব, রাস্তা মন্যত, মবয
 বিমবা, স্বয় মীখ্যা, মু স্বয্যা বত স্বত্বমর্থ স্তম্বং স্তম্ভম্ভূত্ব ২১। স্বমীক
 স্তবি পুতান্ রীকদাবান্ স্তম্বং বিতত চরাস্তমান স্বয়ী (মবত) যতন্থ মার ন
 মন্থং হরি স্তবায় সন্ স্বত্বম মন্যদান্ স্বয়ম্ভূত্ব ২২। বিম্বস্বয় (মবিত্তমিতি
 মৈদ) স্বম্বয়ম্বয়সার স্তম্বীকমল স্তবিয়া স্বখিবা স্ত ম্যম্বল স্তম্ব স্বম্বাত্ত্বি
 স্ব স্ববিহুন্ স্বায়ান্ সবিহু স্বম্ভূত্ব ২৩। মন্যদান্ পবিত্ত্বস্বয়ী স্তম্বম্বয়ম্ভূত্ব

২৮। জনসত্তর জননীয়া গণদশ হইয়া সঙ্গীশাগত সেই কুমারকে বেটেন
 পূৰ্ণক রাজাকে উৎসেপ করিয়া উটকঃখরে ক্রন্দন করিয়া উঠিলেন। পুংসাহিত,
 স্যাত্তম ও যোক্তাগণ ও বংশবৈরাণ্যতি শোক প্রকাশ করিতে লাগিলেন।

২৯। ভবত ইতস্ততঃ দৃষ্টী সঙ্কলনপূৰ্ণক যখন রাম লক্ষণ ও সীতাকে
 স্ববিত্তে পাইলেন না, তখন রোরহমান হইয়া বিজ্ঞান্য করিতে লাগিলেন।
 পরে তাঁহারা তাঁহাদের নিকট, যেমন খটয়াছিল সমস্ত বর্ণন করিলেন।

৩০। তখন তিনি ক্ষম্বত জ্ঞতসী করিয়া, এবং জোবতরে স্বয়ম
 শোচনরূপ বিফারিত করিয়া, কেবলীকে ধার ধার উটকঃখরে তিরস্কার
 করিতে লাগিলেন এবং অবিত্ত শোকে নিমগ্ন হইলেন।

৩১। রাজতনরূপণ সীতার সহিত কষ্টে পড়িলেন রাজ্য নিগন
 প্রাপ্ত হইলো, আপনারা বিধবা হইলেন, জামেয়া সবলে শোচনীকশাগ্রস্ত
 হইলো, এবং পৃথিবী অরাজক হইল। হায়! কেবলীর এই অভিনব মতগণ
 বহু স্বনর্থে নিধান।

৩২। "এই মত আমার নহে" এই বলিয়া তিনি হাজারবার শপথ করি
 লেন, এবং শোকে ভূমিতে বিগুঠিত হইয়া, পিতার ও বাবের নাম উচ্চারণ
 পূৰ্ণক তোকামান হইলেন।

৩৩। সড়িবগণ বিশ্ববর্গের সক্তি মিনিত হইয়া তাঁহাকে চম্ব করিলেন,

স্বদ্রব্যস্য অবাদয়ন্, সাতানু কল্পন্ অধমন্ তথা ক্রতু মন্বদানি আনয় স্ব ॥ ১৪ ॥
 স্মৃতিক্ প্রাক্শিরসে (শ্রবণমিতি শ্রীষ) অজিনে নিধায় শ্রীলালিনাস্যাবদন (শ্রবণ হসি
 শ্রীষ) স্বরক্ষা ক্রত্বা পানাসি যথাবিধান সন্নিহ্য জ্বলিত বিদ্যাপি লুহান ॥ ১৫ ॥
 পিণ্ডাদক্ষস্বপেষু ক্রতেষু মরত মন্ত্রত অমিতক দ্বিত্বা ত্রিলযেন ধান প্রস্থানিশীঘ্ৰ
 স্বদীর চন্ অরচ্চ মাযান্ ॥ ১৬ ॥ শ্রীশ্রায়নারী ক্রতুম অশ্রুদানী অদন্যালমুদিল
 ক্রমী শ্রীকাতু অমুধৈরিচি লামেদ্ররথাস্মিত্রী জনৈ নু অশাসাশ্বকার ॥ ১৭ ॥ (তে জনা)
 মনানি শুশফল সন্নিহিত্বৈ, আদন্যাস্ত স্বপু, বিতুন্ পিণ্ডিয়, পুলিনাসি হল্লা আশ্রু,
 জায়া মনাস্বিল অম্বুত্ৰ বিম্বমুত্ৰ ॥ ১৮ ॥ নিবন্ধয়মহমযদী বন্ধান্দুচম্বক্ণবিদ্যরি

এবং তাঁহাকে লইয়া অস্ত্র আহুতি প্রদান ও বজ্রিয় পাত্রসমূহ শবের অঙ্গ
 প্রত্যঙ্গে মধাবিধি স্থাপন করিবার জন্য রাজার মৃতদেহ অগ্নিসাৎ করিতে দূরে
 বহন করিয়া গইরা গেলেন ।

৩৪ । চতুর্দিকে পট্টবস্ত্রচিত্ত স্নজরাজি উত্তোলিত হইল, কাঁসা, বংশী ও
 মৃদঙ্গ বাজিতে লাগিল, উচ্চনাদী শব্দ শ্রোত হইল, এবং বুদ্ধম ও চন্দন
 সঙ্গীত হইল ।

৩৫ । কর্ণ, চক্ষু, নাসিকা ও মূত্র সুবর্ণযুক্ত করিয়া, হৃৎসার চর্মে শবকে
 পূর্কাস্য করিয়া রাখা হইল, পরে বিধানাশ্রমারে বজ্রিয় পাত্রসমূহ অঙ্গপ্রত্যঙ্গে
 স্থাপনপূর্বক পুরোধিত অশস্ত্র চিত্রায় আহুতি প্রদান করিলেন ।

৩৬ । পিণ্ডদান ও উদককার্য সম্পন্ন হইলে পর, প্রমাগণ অভিষেকের
 প্রস্তাব করিল, কিন্তু ভরত তাহাতে অমত করিয়া, বিনীতভাবে রামকে
 প্রত্যানয়ন করিবার জন্য পৌরগণের সহিত অরণ্যে প্রস্থান করিলেন ।

৩৭ । অমুবারিকৃ জনেরা হস্তী, অশ্ব, ও রথ লইয়া, পথাপথ না মানিয়া
 নানাবিক বাপিয়া সত্তর চলিল; যদিও তাহারা শোভনিবন্ধন বেশতুষা
 বর্জিত ছিল, তথাপি তাহাদিগের দ্বারা তৎকালে পৃথিবী শোভা ধারণ
 করিয়াছিল ।

৩৮ । বন হইতে পুষ্প ও ফল অবচয়ন করিতে লাগিল, নদীতে অবগাহন
 পূর্বক দিব্বালাকের তর্পণ করিল, এবং নদীপুলিনে গমনপূর্বক বিছুকাল

মাস সমস্তাবসায়ী শীত সম্রাট্যে তুচ্ছ হামুলম্ তস্মৈ বিচারিত্ত্ব যতু ১৫১ ৷ তি
 মথোরমুদৈর্ভিকৌলম্ ইত্য যচ্ছিন্ বাস মনীষ অলবছিনুখা তু স্যামনায় তথা মিমিত্
 পয়ৌনি বদন্তী ম্ভসান্ বিক্রমাম ১৬০ ৷ বিনয়ান্ পদ্যসী বাশ্বয়নান্ অতিথ্যমায়িন
 প্রতুৎনাবান্ অনিয মুম্বত্বনু অম্মাদয়ক ভামিথ্য মহাকালমুর্শি প্রবীণ ১৬১ ৷ আনিথ্য
 যথ পরিচির্বিবন্ধী ধামনদিক (বস মুবী) ধীমমমল লল্যদুমা ঐল্লু মদিনা
 বিবানি দ্বায়িমবালি বাচ্যসি ত্ব লক্শ ১৬২ ৷ সচ্ছিন্ নিলৌপমাতা যদিভাভ
 আয়া (মুদৈর্ভিকৌলম্) প্রবীণ, বিনয়ান্ শুপাত্য, পদ্যসী অতু, মদ্যাব মবতু,
 পরিবর্ন নীপ, উদ্যাম্ কতু ১৬২ ৷ মত সৌদিষান্ মুনি অমকায়ী বর্ষির্ময়ক্লূর্

চিত্ত বিনোদন করিল, পরে শব্দাশূনাচিক্রে ছায়াতল আশ্রয় করিয়া বিশ্রাম
 করিতে লাগিল।

৩৯। যথায় গভাঙ্গলের স্বাস্থ্যেরে তমস্থানবী বিশেষরূপে পবিত্র হইয়াছে,
 তথায় গিরা শ্রম পরিহার করিল, পরে পবিত্র বসুনার জলে অবধাহন করিবার
 জন্য গমন করিল।

৪০। অনন্তর ভরত্বাহ মুনির আশ্রমে গৌছিল, যথায় রাবচক্র সকলের
 সহিত মিলিত হইয়া, ফলম্পত্তি দ্বারা সুবিবুক্তি এবং স্বনীতল জনদ্বারা কৃষ্ণা
 শাস্তি করিয়াছিলেন।

৪১। তথায় ভরত্বাহি পরব্রহ্মে গমনপূর্বক শশিবা ভরত্বাহ অক্ষিক
 সবিনয়ে প্রণাম করিলেন এবং বেধিলেন তিনি মৌনব্রতাবলম্বী, স্বগিগশারী,
 দিবানিশ বোগাত্যাসে নিরত,মোকামীমুনিগণকে শাস্ত অধ্যয়ন করাইতেছেন।

৪২। মহাপ্রভাবম্পন্ন মুনি ভরত্বাহির আতিথ্য করিবার জন্য উৎসুক
 হইয়া, একপ বোগবম প্রকটন করিলেন যে, কল্পবৃক্ষ সকল কণিতে লাগিল,
 অধিক কি, স্বদীর্ঘ অকোমল বস্ত্র পর্যন্ত আপনা হইতে উৎপন্ন হইতে লাগিল।

৪৩। সেই ভগোবনে তিপোত্তমা প্রতৃতি দেববনিত্যগণ মুনির আজ্ঞা-
 ক্রমে ভীহাঘিগের দেবাত্ত্রবা করিতে লাগিল, রাধবদিনীর আশাশচরী
 পূর্বক সহীত, ছাবভাব প্রকটন পূর্বক মৃত্য, বিলাসের সহিত প্রণাম, এবং
 উদ্যরভাবে বচন বিন্যাস করিতে লাগিল।

বল্লাভপার্ন ময়নখ দাদা ললা নিবহ খাৰ পিৰত খণ বীৰ্য হবি তান্ খাৰ
 ৪৪। সী শুক্ল মুকুবল চন্দ বাসান্তি বসিলা বজনী চখিলা মমতে দুৰ্
 সমভা মন বদবাজিনায়ৌ বদবলা মন্দাকিনী সমীযু ৪৫। তমসী বীভানসী
 শুন্যামবার্ণী মন বিমিজ্ঞানপমমিধ্বং অম লিছাঘ (অতএব) বিনামগ্ৰম
 পিতকুট অত্রি মতি আনছিত ৪৬। শ্রীত্ৰী শীমিবি ককুম জুঘুবান্ বসীঘা
 হুগা মারি বিবল কবধ পিনক্স অচিধুৰ চন্ডিহান সিনযানযিযু মসৌ ৪৭।
 দামবদি যুক্তীগবাভরমত বিমলান্ পাৰে মনৈ আয়তন তান্ বীতবিস্বত্ৰুত্ৰী
 সমন্থনু বিবন্দিপ্নু স্ৰব্যান্ শীচিট ৪৮। ৪ দ্বিতমস্থ বিবা বদলসী বামবিধী
 মীকান্ মতা পিতিদাশ চক্ৰে ক্ৰাৰ আবিদয়ন রামানিক চমুনকার্ণ বক্ৰু ৪৯।

৪৪। অনন্তর যথাগোচ্য স্থানে, যাহার যেমন অভিক্ষেপ, তদনুরূপ নানা
 প্রকার বস্ত্র, অন্ন পানীয় ও শয্যা প্রস্তুত করাষ্টয়া, মুনিবর প্রীতচিত্তে তাহা
 দিগ্ধ ক বসিলেন, “পরিধান ও উপবেশন কর, ভোজন ও পান কর এবং
 শয়ন কর।”

৪৫। তাঁহারা হৃষ্টচিত্তে বসন পরিধান করিয়া, ভোজন সমাপনপূর্বক
 রজনী সাপন করিলেন, পরে প্রভাতে হস্তী ও অংগণের সহিত পথ প্রাপ্ত
 হইয়া ক্রতপদে চারগলিয়া মন্দাকিনী নদীর সন্নিহিতে পৌঁছিলেন।

৪৬। অনন্তর মুনিগণের প্রামুখ্যে রামাচন্দ্রের সর্বাঙ্গ গুনিয়া, পক্ষিসমূহের
 রবে শঙ্কায়মান চিত্রকূট পর্বতে উপস্থিত হইলেন। যে পর্বতের অত্রতেদী
 পুঙ্গ হৃদয়ের পথ রোধ করিয়া আছে।

৪৭। ঠেসনাসমূহ দিগ্ধ ব্যাপিয়া আসিতেছে, বেধিয়া, সুমিজননন
 কবচ পরিধান করিয়া, শানিত বাণ গ্রহণপূর্বক শরাসনে জ্যারোপণ করিলেন,
 এবং সঙ্গ্রামার্থ উদ্যত হইয়া ক ও নেত্রযুগল উন্নত করিয়া অবস্থান করিতে
 লাগিলেন।

৪৮। তাঁহারা অস্ত্রশস্ত্র পরিত্যাগপূর্বক গুরুবর্ণ উত্তরীর্ষ বস্ত্র ধারণ করিয়া,
 শৌকভরে আস্তে আস্তে পদব্রজে আসিতেছেন বেধিয়া, রামচন্দ্র ভাবিলেন,
 তাঁহাদের কোন বিরুদ্ধ অভিপ্রায় নাই, তাঁহারা বন্দনাভিনায়ী ও স্বপক্ষীয়।

৪৯। রামের সন্নিহানে উপস্থিত হইলে, তাঁহাদের শোকবেগ অত্যন্ত

एवमप्यथापि चिरं कथं सम्यक् इतिता इतिवत् इत्येव मध्ये जगत्वाद् दाम्भिक
 कर्षं चर्षां चर्षिके गीताभिधाय मत्तम् ॥ ५० ॥ विता सुकरे चरन्त्यादि मां मत्त (खेदि)
 इन्द्रे राज्ञो ज्ञां प्रापुर्दक, ई वीर । यत्त मा ना यत्त धर मत्त, इति वत्त रानिथ
 कनीयान् चामाधि ॥ ५१ ॥ इदमन्तेय ज्ञती युवी भीमान् ल वीत् वैदिकं वधक न क्रुष्यां
 (गर्दि) क्रुषी विष्किचमानिदपि परस्य द्रुस इत्त द्रुमकामा कर्षं स्यात् ॥ ५२ ॥ लं
 चकार्त्तं चर्त्तं चरुमन्ते वीत्, मयि श्चिन्ते यदि न ईद्विधे, तातवाग्ने चरिष्ठन् यदि
 सिद्धं वि (मदि) मत्तां लहीदि, मत्त, इत्यो माधि ॥ ५३ ॥ कनीयान् चर्त्तं इत्यो
 एतन्मया प्रवीद् कथं चकईय । मां क्रुषकीर्षिणीपि मां प्रपुन्त्या भवेदिपि इति चर्षं ।
 (वधमिति मेष) रानं मत्त च ॥ ५४ ॥ एवम् कर्त्तव्यं इतिद्वयत्त, राजभाच्च

वर्द्धित हूँल । तदन त्वाहारा "रामशोकें राजां गुरुव प्रोप्य हईराछेन"
 এই কথা উঠেঃথরে নিবেদন করিলেন এবং বোদন করিতে করিতে
 ছুমিতে বিগুষ্ঠিত হইতে লাগিলেন ।

৫০ । রাম লক্ষণ বহুশয় করুণায়রে ও মুকুবর্থে রোদন করিয়া, নদীতে
 গমন করিলেন, এবং প্রত্যেকে কলমধ্য হইতে দুই দুই অঙ্গুলি গ্রহণ করিয়া,
 পিতার নামোন্মেষ পূর্বক তটোপরি নিক্ষেপ করিলেন ।

৫১ । রামচন্দ্র অল্প ভবতকে বলিলেন, "পিতা আমাকে অনাচারশাস্য
 অনরণ্যাত্মায় আদেশ করিয়াছেন, কিন্তু হায় । তোমাকে ছুড় ছুড় রাজ্যশাসন
 কার্যে নিৰ্ভোগ করিয়াছেন । হে বীর শোক করিও না, সেই ভার বহন কর ।

৫২ । " পুত্রি ধীমান্ হইয়া এবং ঐচীনদিগের মত জানিতা ও তদনুসারে
 কার্য করিতে তৎপর হইয়া, যদ্যপি পিতার বচন রক্ষা না কর, তাহা হইলে
 কুলের লোপ হইলেও এমংগারে আর কোন্ ব্যক্তি কি অন্য পুত্রত্যাগী
 করিবে ।"

৫৩ । " আমার বাক্য যদি তোমার আশ্রয় থাকে, আর যদি আমাবিক্য
 মানে, প্রহুড় চালাইতে না চাও এবং পিতৃবাক্য লক্ষণ করিয়া যদি লুক্কিত
 হও তবে শত্রু ভ্যাগ কর, ফিরিয়া যাও, গিরা পৃথিবী শাসন কর ।

৫৪ । ভবতঃ রামশ্রে বর্ষাহুগত কথা বলিলেন, " আমি কনিষ্ঠ হইয়া

অসুখি বসানি ক, যত্নে হাসনময় (যশে হ'ল মৈ) তথা ক্রমে অসুখি বসানি
 আসু হুইয়ানু যাকম্ ৷ ১১ ৷ হাসন হ'লি বিবাহিবল তে অসুখি হুইয়ানু
 মদীমি পাদুকে মদীমি অসুখি বসানি মদীমি মদীমি মদীমি মদীমি মদীমি
 মদীমি মদীমি মদীমি মদীমি মদীমি ৷ ১২ ৷

ক্রমেণে তোঃ পুত্রের যোগ্য রাজ্যভার বহন করি'ন্ত স্তরস করিব; অতএব
 সুলকৌণ্ডির লোপকর কার্য আমাকে নিষেগ করি'বন না।"

১১। এই সমস্ত মহাবলপরাক্রম হুই'লি ও ব'লি'ল, সেই সতল হ'ল
 সন্তোষ যোগ্য বহুনিয়, এ'ব' এই সব ক'র'ল'ল বর্তমান হ'ব'ল'ল; অ'ব'
 তু'নি বিবাদ'ন থাকি'ন্ত আমি আসা হ'ই'ব, এ'ব'লা অলীক (যেন কাহ'ল'ল হু'ব'
 হ'ই'তে ব'হি'ল'ল না হ'ব)।

১২। তি'নি এই কথা ব'লি'ল, হ'ন'ল'ল তাঁহ'ল'ক ক'ল'ল, "হ'হ'হ'। তু'নি
 আস'ল'ল হুই'ব'লি শাহ'কা হুই'ল' গ'মন কর; এ'ব'ং স'হ'ল'ল ল'ল'ল
 পূ'র্নক শ্রেষ্ঠ'ল'ল পূ'র্ন'ল'ন হ'ই'ল, আস'ল'ল ম'হা'ল'ল'ল স'হ'ল'ল পূ'র্ন'ল'ল
 হ'ল'ল কর।"

चतुर्थः सर्गः ।

मरुति निहने मति धीमान् राम अवेसायीवत् प्रपदे मञ्जिन् पूजित मय् दशरथा
यत्न ईयिमान् ॥ १ ॥ अरण्यानी अट्यायमान उन्नीत महलप्रथ राम व्रतव्रथा
भीमेन द्युत्था वलात् उन्मिष्य जग् ॥ २ ॥ वी मृगी मज्जा क्लान्तो मारि दुर्भं व
वराहमिरेष सन्नाद वल मुवि लिखणनत् ॥ ३ ॥ मत् वदुत्थायो म्नाया शिया
अन्नामित मरुवीदिथा मरुव मरुभद्रावर्त्त आदिमाताम् ॥ ४ ॥ यूर्ध्वं मनैयय इति
(वीपी) वयं अजिन् वने आसिञ्चति यूर्ध्वं इत्या म्, व म्नादि वय म्नात्तुविजिना
मतिं वाम, आयात् सुतीअमुनिकेतनम्, इति मविम मरुभद्रा रामस्य पुत्र अन्तरे वपु
सुत्तवायकार ॥ ५ ॥ (युद्धम्) मञ्जिन् ज्वालयाहूते राम अग्निम आचमान्

१। उदरत क्षिरिया गेले, धीमान् रामरत्न अजिन्नुनिर तपोवन प्राप
हईलेन, एवं तथार पूजित इईया, म्नात्तवणे गमन करिसेन ।

२। त्रिनि सौता उ गन्धनेर सहित वेद्यन सेई महवणे प्रमण करिते
हिलेन, अमनि एकटा उदकर राकस मूर्ध्वार्त्त इईया उाहाक्षिके वनपूर्वक
हरण करिया नईन ।

३। राम उ गन्ध उदरे कृतात्तेरुत अमनीर विराधनाथक सेई राक
सेर इई वाच् उथ करिया उर्द्ध्विके म्, उ अवेादिके म्नाक करिया ताहाके
ज्गर्त्ते पूजिया फेलिसेन ।

४। पार व्रतव्रणेर सेई इईटी श्लेष् मन्थान परतत्त मुनिर आश्रमे
गमन करिसेन, वे ज्वालनी तपोवनित उक म्नात्त शोभाते परिपूर्ण, एवं
परगागत बाञ्जिर आश्रयरूप हिन ।

५। ७। "आपनि आनिसेन अनिया, आरि एई वने अवशान कहितेछि,
एवंन आपनार सहित वेधा हईन आपनार वल हडक, आनि निर पुण्य
अर्द्धित गति प्राप हई," एई कथा वलिथा एव " निक्टेई सुतीन् मुनिर
आश्रम " इहा निर्देश करिया मुनि अग्य अदिते निर सेह आहति हिलेन ।

মমন্ মুনীশ্বমুনিমুনিধী পর্যমশালায়া চবাস্ত ১৩। যামতেদিত্ত ধনীত্ৰ নিবসন্ পর্যম
 মসর আতিথিয় (ম) মখীত্বায় স্ববান্ বিধ্বন্ নিবসনী ১৮। স্বীমযান্ যুক্ত
 চত্বশ্চ দীবমাত্ কলা স্বয়ম্ভুত্ব অধীযানান্ সানন্যায় সমস্বয়ন্ ব্রহ্মজী ১৫। মনস
 নিম্নে স্বর্ষ্যাত্মীনে তদ্বলম্বী মসাদ কাষ্ঠীর অধ্মিক মাত্মী মনুসবান্ অদী বন্দ্য
 কারি বিমান্ বসন্ নিম্বয় সন্ আমিতত্ত্ববীদানি দ্বিত্বা কলৌয়িত্ত আমিতত্ত্ব (মবৈন্)
 তিত্ত ধনীত্ৰ আপম ১০ ১১। (ব্রহ্মকম্)। মাতীলন্ব্যাত্মীমাস্ত মনস পশ্চিমুস্বয়ন্
 মসামস্তি পর্যমহলান্ পঙ্কটিকাশমান্ আট ১২। (বাস) পবিত্রি, মস,

৭। তিনি অগ্নিসাৎ হইলে, রামচন্দ্র স্থতীত্ব মুনির সন্নিকটে একটী কুটীরে
 গিয়া বাস করিতে লাগিলেন, তথায় থাকিয়া নিরন্তর নানা আশ্রমে ভ্রমণ
 করিয়া বেড়াইতেন।

৮। বাসযোগ্য বনেতে অবস্থানপূর্বক পর্ণশয্যা করিয়া বসিতেন এবং
 আতিথেয় ছিলেন বলিয়া, শয্যা হইতে গাত্ৰোপানপূর্বক যুগ্মা করিয়া বেড়াই
 তেন।

৯। যুগ্মালক্ৰমাৎ শূলবিদ্ধ করিয়া কাব্য করিতেন এবং স্থালীতে পাক
 করিতেন। পরে হোমান্তর দেবতাকে নিবেদন করিতেন, পরিশেষে ঋতু
 যজ্ঞ ও সামবেদ্যভিঙ্গ ব্রাহ্মগণ ভোজন করাইয়া, বাহা অবশিষ্ট থাকিত নিজে
 আহার করিতেন।

১০। নববস্ত্র তুলা সর্কাসব্যাপী তরুবক্স পবিধান করিতেন, এবং ধনু-
 বাণ খজা ও বর্ষ ধারণপূর্বক ব্রাহ্মগণের বক্ষা করিতেন।

১১। ব্রাহ্মগণ নিধনকারী নির্ভীক সেই রাঙ্কুমার যে সকল বন তৃণ
 পূর্ণ ও গোজাতির তৃপ্তিপদ, তাহা পরিত্যাগপূর্বক যথায় ফলদারা বৃক্ষলাভ
 হইতে পারে এক্ষণ বনে বিচরণ করিতেন।

১২। বাহারা কাষিক পরিশ্রম দ্বারা জীবিকা নির্ভাহ করে, তাহাদের
 হিসাপরায়ণ ব্রাহ্মগণের শাসনজন্য দীক্ষিতালী রুহশত্রু ধারণ করেন, এবং
 দোমরস পানশীল, ব্রাহ্মগণের পূজা করেন এমন সেই রামচন্দ্র, মহামতি
 বিমগণে সমাকীর্ণ নিকটবর্তী বস্তুগণের আশ্রমে ভ্রমণ করিয়া বেড়াইতেন।

পূৰ্ণে শুৰ্বৰ্ণে শুধ সুনীন্দ্রাধা। তদিত্যয়ী তিলগম্ মিয়জাতরতা অমাত্ ১২। (শি
 কল্লে) আয়তীন্দ্রব প্রকান্তা স্তম্বা (জ্যায়) আয়িত্ত্ব লবন্ লতা পয়গিত্য শাসকরা
 মত্ৰ ববি স্তম্বম্ ১৩। অমীকরা যাতরা পৰ্যমাল্যাবী স হরমী বদ অমকী
 মাত্ৰে ন শ্ববগায় শীমিত্যে স্তম্ ১৪। অমিত মজ হুখানা কৰ্যমাত্ৰবিশীষনা
 অমিতবৈখ বাক্ৰলবৈন (স্তম্বাভিতা) পমতী অম্বলগীষ স্তম্ ১৫। (প্ৰল কীতমী)
 প্ৰমাদ বিবেদমাতীষ স্তম্বাভিতম্ ১৬। অমিতম্ হুখানীষ গবৈন স্তম্বমিত অ (স্তম
 অমিতা) ॥ ১৭ ॥ (প্ৰল কীতমী) অমিত স্তম্বম্ কীমত্ৰম্ ১৮। অমিত
 পম্বম্ অম্বল্ কীমত্ৰম্, অমিতমী স্তম্ ১৯। অম্বলমাত্ৰ
 পমীষনী অম্বলম্ মিয়মাত্ৰ অমী হুখানম্ মিয়মাত্ৰ মাত্ৰমাত্ৰ ২০। উ শীমিতম্ ।

১৩। পরদিন, সেইদিন, পূর্নদিন ও অন্য দিন, সুমীপ্রগণের বুদ্ধি ও অহ
 বিবয়ক তত্ত্ববধান করিয়া তাঁহাঙ্গিণেব প্রের হইরাছিলে।

১৪। বধন গভীগণ কিরে আধনে সেই সময় হইতে আরম্ভ করিয়া, আন
 বধন প্রকোপহর্ষের তৎকালপর্যন্ত, সব্যবসনাদি করিতেন, এবং পপীগণ
 অশেষা অধিক প্রকৃষে আগবিত হইয়া স্থগেত উপস্থান করিতেন।

১৫। অনন্তর এক বামুকী হাফনী তাঁহাকে পর্ণশাসনে বেধিতে
 গাইল, কিন্তু তাঁহার ভার্যা রহিয়াছে পেধিয়া, তাঁহাকে অবজ্ঞাপূর্বক, সৌমি
 তির নিকট উপস্থিত হইল।

১৬। তাহার মধ্যগণ জিবলিযুক্ত, লোচনগুণল কর্ণমূল পর্যন্ত বিস্তৃত,
 এবং তাহার দাক্য ও শরীবেব এক সর্ক্যপেকা উৎকর্ষযুক্ত, অতএব সে
 প্রতিপদের চক্রকলার ন্যায় ছিল।

১৭। তাহার পদবুগণ অশোভন, উকবুগ করিকরের ন্যায় প্রুলিত,
 করতল ও অঙ্গুলি স্তকোমল, এবং অধনস্থল যেমন বিশাল, তেমন নিবিড়।

১৮। তাহার নাসিকা উন্নত, দস্তর্পক অনিচ্ছল, কৃতল বোহ্ময়মান,
 মুখমণ্ডল প্রহস্যে মণ্ডিত, এবং গলে মালিকা লক্ষনো। যাহারা তাঁহাকে
 সর্ধন কবে, তাহারা স্থধিত হয়।

১৯। প্রিহলাধিনী সেই কামুকী নিষেব পতিমাত বাসনা হ বাধ বার

ত অমৃত হৃৎ সন্ কথ্যে বর্ষাবদী সুভাগীনা পুষ্কায়ুগ সহচরী না সপায়স্যা ॥১০॥
 স তা সবাথ নীচীনে স্নীপুসমীপথে বনে স্বর্ঘ্যস্বয়ম্বদা ল অমীক সতী কি ধরা
 ষ্ঠী ॥ ১১ ॥ মাগুবাৎ অভিলপনী রীবিষ্ণু দিব্যধর্মিণী স্বহরামমাথা ল মনসা
 সতী কথ হৃৎ অঘটি ॥ ১২ ॥ স্যম্ময়াকুলি অরথী শালীমলবিবলিতা কামুত
 মায়োনায়দী ল কথ ন বতিবনী ॥ ১৩ ॥ পথম্মালাদা (স্মিত) অগুরহসং বাধর্ষ
 পতি হৃৎ, স মন সাদী কামাভাৎ তদা খীপকর্ষীকালীপন ॥ ১৪ ॥ যস্য যপ
 আন্দনিক, স্তত্র কাশর্ষেটনিক, যস্য খীদজানুজী ঘাখী সয়াদী সর্ষকর্ষীণী ॥ ১৫ ॥

পরিহিতভাবে গমনাগমন করিতে লাগিল, পরে রথুবর লক্ষণকে প্রাপ্ত হইয়া
 তাঁহাকে প্রেমদ্র করিবার জন্য প্রার্থনা করিল ।

২০। “হে স্মিতানন্দন । শঙ্কশূন্য হইয়া উৎসুকমনে আমার পানিগ্রহণ
 কর । আমি নিজে অভিল্যবতী হইয়া তোমার অধীনতা স্বীকার করিতেছি,
 এবং তোমার উত্তম ভোগসুখ সম্পাদনার্থ যাবজ্জীবন তোমার সহচরী হইব ।”

২১। লক্ষণ তাঁহাকে বলিলেন, “এই বন নরনারীর ভয়াবহ, এবং অধুনা
 গোচারণপর্যায়বর্জিত, তুমি অহৃদ্যাম্পশ্যরূপা হইয়াও কি জন্য নির্ভয়চিত্তে
 হেথায় পর্যটন করিতেছ ।”

২২। “যদিও তোমার স্বাক্ষসোচিত স্বভাব, তথাপি নাহুষের সহিত রনপাতি
 লাবণী হইয়াছে ; তুমি কি জন্য দীপ্তিশালী বনেবর ধারণপূর্বক অঙ্গরার
 ন্যায় আচরণ করিতেছ এবং বতহা হইয়া ভ্রমণ করিতেছ ?”

২৩। “ভয়ঙ্কর প্রাণিগণে সমাকীর্ণ এই অরণ্যে কানুকল্পিত প্রার্থনার
 পুনিপুণা হইয়া লক্ষ্যর জলাঞ্জলি দিয়াচ, তোমার কি পতি নাই ?”

২৪। “ঐ পর্ণশালার অভ্যন্তরে বিচলিত্ত ব্রাহ্মচন্দ্রকে পতিবে বরণ
 কর, তিনি আমার ঐচ্ছ, তিনি কাশ্যাস্ত্রোপের রসাতিক্ত এবং ঔহার
 শোচনযোগ্য আকর্ষিত্রাশ্র ।”

২৫। “বাঁহার বনেবর চন্দ্রনে চর্চিত্ত, মুখমণ্ডল সুতলে পরিমিত্ত, এবং
 বাঁহার আমাঘ্নবিত্ত পানিযুগল, স’গ্রাথে ছেদনভেননার্থ মদুহর কার্যে
 স্থপট্ট ।”

११६॥ (२) कश्चिं वयदुयां जित्वा यच्च वने धर्मसलासु, यं प्राप्य सुतीक्ष्णं दारं
 तवाद्यां सुदां चमयन् ॥ १७ ॥ ततः वाहयन्त्या ' ३३ ॥ (भवान्) मां उपायथां"
 इति सुदारं वपु वदन्ती अस्मीं दाम्भ्यालां त्वविद्यत ॥ २८ ॥ अस्मीं अस्मीं च
 स्मीं च तव पति (वन्) पुत्रादिनां तमीं च तव, मां सुखं, इति राम अमरीन् (ताम्
 इति मीं) ॥ २९ ॥ इत्यन्तरीं मन्त्राद्युत्तमन्त्रात्तन्मन्त्रानामिति सु, इत्यन्तरीं मीं मन्त्रीचन्
 इव उपायं पुन अमयन् ॥ ३० ॥ श्रीभूवाभाम वरुचुत्तम कीर्तयं अस्मिं सुख्यं सुख्यं
 मातायास्तथा सुख अमयन् ॥ ३१ ॥ तदा पुन तामा सुयवता अर्थं च अन्ना
 विधिं यैव तया मवि अय अस्मिन्नी दृष्ट अस्मिन् इति मा अमरीन् ॥ ३२ ॥ अस्मीं

२७ । " विनि दुर्कणेर रणा जना वायव टिठटे अस्मि वदन् कविदातेन
 एव प्रश्ननिर्णयतेर न्याय अदृष्ट अन्येव दुर्कह शरानन शरेर सहित धारण
 कवितेहेन ।"

२८ । " विनि मुक्ते वज्रहोत्री राक्षसगणैव विज्ञेता, विनि, याहाते अणो
 वने धर्मासुष्ठान अविज्ञिग धाके, ताता विधान करेन, एव अस्मिनिगैर
 वमनीगण उ प्रोथन सकल रीहाके पाठेया अन्तय हईराते ।"

२९ । अनन्तर सेई राक्षसी वरव्याजिनासे ' हे वाञ्छन्त्या शमाके विवाह
 कव " এই কথা অস্বপূর্নক বলিতে বসিতে জানে-৩ বৃত্তীরে প্রবেশ কবিল ।

৩০ । " আমাব উত্তম শ্রী আছে, কিন্তু শত্রুণ শ্রীহীন, তিনি পতি হইয়া
 তোমাকে বিশেষরূপে পোষণ কবিবেন, তাঁহার নিকটেই বাও, চাঞ্চিয়া
 দিও না ।" এই কথা রাম বলিণেন ।

৩১ । দেখন গাভী অনজ্ঞানের নিকট গমন বহে, অক্ষয় সেই বাম্বুঝী
 বস্ত্র শয্যাঘাতে অত্যন্ত ব্যথিত হইয়া, পুনর্বার শত্রুগণের সন্নিহানে উপস্থিত
 হইল ।

৩২ । তখন রঘুবর দ্বার হইলেনে তৎপর হইয়া, কোষ হইতে অস্ত্র উত্তরো
 লনপূর্নক নিকটে পুনঃ পুনঃ গমনশীল্য সেই রা-সীরে দুখ নাশ্যবিহীন কবিয়া
 দিণেন ।

দ্বিবিধা ভয়র্দে বসু মহর্ষ্য পর্যম্বাশীন্ তথা মিনহুৎ বশুর্দা বিক্রম স্তুৎ অবিলম্বত
 ॥ ২২ ॥ রাম বিজিয়াচ্যুত্ব সা দণ্ডকারণ্যবাসিনী চরদ্বয়যৌ মাতৌ পুর দর্য
 দ্বিবিধ ॥ ২৩ ॥ সৌভাগিনেয়স্য মরতস্য ক্রতে দৌভাগিনেয়ৌ পিতা দ্বিবাশিনী তযৌ
 যৌচিতং পশ্যতম্ ॥ ২৪ ॥ স্বাধননায়ায়া যুযৌ ভগিন্যা মম পুত্র অর্থ তাপসকান্
 মম যদি য অম তদা মমধম্ ॥ ২৫ ॥ অর্চক্রমিতস্যানী অশ্রুতুমদ্রা
 শিনী অমমিতপদীবারী তী মা পর্যম্বুতাম্ ॥ ২৬ ॥ স্ব শ্রেয়সং অবাসাশি
 রতি ধাতুশা সা দ্রব্যমাশি তব দাসার্থে (খাবা) মাশ্বিৎ, ব্রজ, আশ্বতিতি,

৩২। তখন সে বলিয়া উঠিল “আমার নাম স্বর্ণনখা, তুমি আমাকে
 চিন না, না জানিরাই আমাব প্রতি এরূপ দণ্ডবিধান করিলে যে, ইহ জন্মে
 উহার প্রতিকার হইতে পাবে না।”

৩৩। পরে সে অস্বর্ধান করিতে ইচ্ছা করিয়া অস্তরীক্ষে উঠিল এবং
 উদ্বাহ হ সেই ধারণপূর্বক গামিবর্ষণ করিতে লাগিল, আর বজ্রবান্ধবগণের
 বগবিক্রম আর বার ব্যাখ্যা করিতে লাগিল।

৩৪। অনন্তর সে বামেব সহিত যুদ্ধ বাধাইবার জন্য দণ্ডকারণ্যবাসী
 জাতা ধর ও দুষণেব পূর্বাভাগে গিয়া বিলাপ করিতে লাগিল।

৩৫। “সুভগার (কেকয়ীর) পুত্র ভরতের জন্য পিতা যে হুইজন হুর্ভগ্য
 সত্ৰানকে নির্দাসন করিয়া দিয়াছেন, তাহাদের শাবহার দেখ।”

৩৬। “রাবণ আমার রক্ষাকর্তা, আব তোমরা হুইজন আমার জাতা
 থাকিতে একজন তুচ্ছ তপস্বী হইতে আমার এই দশা হইল, এখন উচিত হয়,
 ইহা সহ্য করিয়া থাক।”

৩৭। “সেই হুই তপস্বী বুনন নম এমন উত্তরীয় পরিধান করে, কৃষিক্রম
 নম এমন ফল খাইয়া জীবন ধারণ করে, এবং ভবণপৌষণ করিতে হয় না,
 এমন পরিবারের সহিত থাকে, তথাপি তাহারা আমার পরিভব করিল।”

৩৮। তখন তাইয়েরা তাহাকে বলিল ‘অবিলম্বে মঙ্গললাভ করিবে,

मा इदं ॥ १८ ॥ धनपराधेर्दधि वर्धं मवान् नक्तान्दिव कालिम् ई भीह । द्रुमशीर्षि तेभ
 यन् अमाम् यन् प्रमथन् १ ॥ १९ ॥ मन चतुर्भ्रमसाङ्गधनती तदा पादशधिकधानुष
 मात्कीकाधिकान्विती नी (इरुद्रुषवी) निर्वयन् ॥ १० ॥ अय रामसङ्घाती सधे विमिर्ध
 सन्वतन मधुमूढं न विमूर्धान निमूर्धान् अतएव भीनान् (राधसान्) अहलान् ॥ २१ ॥
 इदं नमसस्तुमधुमिभिरिषयकै निनग्रीविप्रमद्रीवै वीनेह ले मीहिनी यमि ॥ २२ ॥
 ईपित् वेपथ् अनी छननं इषयु क्रीथित् सवर्तं वनसु चासीदु जीवन मागतु न
 चासीदु अ ॥ २३ ॥ अय दलिच्छीं धन धनदुम् इव उदहन् जल नवी

आयशा होमरई मानरकार क्षना प्राणधारण करितेहि, अतएव प्रोक्तान कर
 आयासयुक्त हउ, एव' बोधन करिउ ना ।"

७७ । " आयशा विना अपराधेण दिवावाजि नरण उक्थव करिया थकि,
 अतएव हे उरुशीले। होहै बरिले उ ताहादिगके कमा करिव, एवन आशवा
 तोनार कोषा हउते हईम ।"

७८ । अनन्तर परउ, कार्थुक, शक्ति एवं प्रास नामक आयुध
 लईया युद्ध करे एरण नोवगणे पविबुद्ध हईया, ताहारा छतुर्दश गवय टैगमोव
 सहित निर्गत हईल ।

७९ । अनन्तर बुद्धबेदे, दुई युउ, तिन युउ उ बह युउयुक्त तीय
 बाणसगण येवन अस्त्रियुधे आगिते लागिल, अयनि राव लक्षण ताहादिगके
 बाणबारा बध करिते लागिलेन ।

८० । ताहादेर मधो कतक जिय, कतक जथाङ्ग, बतक पोम'जानदेह
 युक्त, कतक हातपेया, कतक विधीर्ण शवीर, बतक पशुधनपत्र, कतक इधिर
 घोते निमग्न, कतक उरुविह्वल, कतक लङ्काविधुर, कतक विलापगगाउन
 'हईल, एहैरूपे नानाप्रकारे हर्षशास्त्र रावसमूहे पृथिवी पविपूर्ण हईल ।

८१ । कतक क्रीणिते लागिल, कतक अत्यन्त उपतापग्रस्त हईल, कतक
 वा इधिर वमन करिते लागिल, एहैरूपे सकले (विवाह) वीथिहीन हईया
 पडिल ।

দ্বাদশবর্তী দিগম্ হব বিধমন্ সযমুজ পতম্বিরাজম্ হব তিমুহু' রঘুতনয়' ভদ্রাযদৌ
। ৪৪ ৷ সিতমিহিমিতসিহুসকলনুসবক্ অজিলকুলভয়পূর্জলিত্তুল্য স অতিকম্বকীর্ণ
মহা অজিলকুলভয়পূর্জলিত্তুল্য অতিমহৎ হব রমমা' ময়ম্ ভয়নিহধি । ৪৫ ৷

৪৪ । যেমন দক্ষিণ পার্শ্বে কতযুক্ত হরিণ ব্যাধের নিকট যায়, যেমন
তৃকর্ষ ব্যক্তি মরুভূমির অন্তঃপাতী দ্বাবাগিসমাকীর্ণ স্থানে প্রয়াণ করে,
যেমন ভূঙ্গসন প্রচণ্ডমুখমণ্ডলযুক্ত খগরাজের নিকট উপস্থিত হয়, তেমনি
ত্রিশিবা নামে এক নিশাচর রঘুতনয়ের সন্নিধানে অগ্রসর হইল ।

৪৫ । বামচক্রে শানিত বাণদ্বারা ত্রিশিবাব খুণ্ডগুলা কাটিয়া দেলিলেন,
তাহাতে বোধ হইল যেন ভূমিকম্প নিবন্ধন পর্কতেব চূড়া সকল ঝদিয়া
পড়িল। সমগ্র বংশনাশের পূর্কলক্ষণস্বরূপ একটা উৎপাতের ন্যায় সেই
ত্রিশিবাকে দেখিয়া রাক্ষসগণের মনে এতটা ত্রাস জন্মিয়া গেল ।

বর্গা স্বীচ্যাবধীষ্যাদি চাঘনীযাদি মাংসানি অন্ননি বর্ষাষি বানান্ বিল্বনি
 বিহ স্বপু বর্ষে ১৪ ৷ স্ন বুদ্ধি কুমাৰীয়া কুব, অশুকানীলতা নক্স, বৎস্বরীণা লক্ষ্মী
 বৃষপীরীষধা নদ ১৫ ৷ স্বহায়বন স্বমুক্তা নিপুণা নদন যা প্রিয় মায়াসবী,
 ঘোবা গী স্বমীক্ৰম ল না স্বমী ১৬ ৷ কুলটেব পুৰীষম্ আমদ স্বমী মল্ল স্বলিকী
 শ্বিগাবি কুলুখলান্ স্বধিক স্বম্ব নিরীঘনে ১৭ ৷ ঘীষিন্ চন্দ্রাংকো মল্ল স্বমিতা,
 স্বম্বাদিনী, হুর্লাকাশ্চম্ স্বম, ম্বাসা, স্ববীধর্মসেলতা য ১৮ ৷ মল্লনা স্বাম
 প বসতি স্বলব্ধে ল বা নিলে ভক্তানি য প স্বম্বম্বোতি স্বমী মিষ্যা বিধিনেদ্রিয় ১৯ ৷
 স্বমী স্বম্বিষায়াণা মার, যল্ল স্বম্বী মল্ল লব্ধ, জাম্বালরী মার স্বম্ব নিমস্বম্

১৪। সেবতারী এখন, তর্জনারী ছেদনযোগ্য (স্বকোমল) বর্জীয় বাস
 তেগিন ক'বন, আর স্বাক্ষদেরা বায়ের জয়ে দিক্ বিদিক্ ভঙ্গনা করে।"

১৫। "বুদ্ধিকে কুণাগের নাম স্বম্ব কর, যথেষ্টচরণ পবিত্রাগ কর,
 এবং পিতৃপিতামহাগত স্বাস্ত্র বাহাতে পুত্রপৌত্রকমে ভোগযোগ্য হয় একপ
 বিদ্বান কর।"

১৬। "সহায়শানী, উযোগনীল অমেবাসেক স্বনিপুণ লোকে বাহাকে
 কামনা করেন, সেই স্বভাবগুণা লক্ষী হস্তগত করিয়াও নিত্য স্বম্ব
 হইয়া থাকিও না।"

১৭। "লক্ষী কুলটার নাম নিরত্বর মব নব পুত্রবৎসর্গাভিনাবিনী,
 পতির নিকটে থাকিয়াও স্বৌত্বলবপতঃ স্বনকমে পুত্রবাস্বরেম স্বতি পুটপাত
 করিয়া থাকেন।"

১৮। "সেই হামের স্ববিত্ত স্বীকৃতির মধ্যে সর্কৌতনা, তিনি স্বংসের
 নাম মধুরনাদিনী, হুর্লাকাঙের নাম ক্ষীগঙ্গী, শ্যামান্যক স্বীবিশেষের
 মল্লগাবিতা, এবং স্বটবৃশের মওলের নাম বিপুল নিতম্বনাদিনী।"

১৯। "যে ব্যক্তি তাহার পুত্রবৎস লেখে নাই, অথবা তাহার স্বধরোষ্ঠ
 লখন করে নাট, কিংবা তাহার স্বধাবার্থী তনে নাই, তাহার ইঞ্জির কুণা
 বিধিত হইয়াছে।"

২০। "ইঞ্জিষ্ণপ চবিতার্ককরিবার স্বনা বত পর্বার্বে কাচে, অম্বস্বরেম
 মধ্য সেই রমণীই স্বেষ্ট, সে স্বাহার স্ববীনবা, তাহারই স্বানল, স্বনোব নাহ।"

ধিক্ হতি অর্হ মন্দি ২০ । তন পম্বানি অমৌ যন্ম সনে উদৈয়্যা ন মবেতু, ল
 বৌলীকীনাপি তা ক্রীলা বিস্ব মুক্তবী মব ২১ । তল্যা সমা সীমন্দিরী হুদ্রাখী ন,
 অদ্রাখী ন, মদাবী ন, বীড়িখী ন, বহুখানী ন, অদ্রাখী চ ন ২২ ॥ রাঘউদ্র
 তা মন্বুর্ধে, আশ্বমিহি কি বিমৌপি ১ ঐ মক্তঘরি । খীম লজ ঐ বাঘাট অর্হ হি রাবণ
 ॥ ২৩ ॥ হিহুচাবান্ বাধীকল্যাছত আশালামীন্মুক হরি' হুরান্ কাশ্বিৰ অনাদে
 খিত সন্ মাম্ উপাস ২৪ ॥ বলী কলিহ মম বচদি বিছদ্রীদযধারায় সন্ অপি
 মতধা অমিগ্নম্ আকান পলিন মন্বয়ে ২৫ ॥ হিরাবর্ত মজ লঙ্কাধুমালান কলা
 মন্বয়ে অধুপধীতিলান্ সন সন ব্রহ্মবন্ অশ্রম ২৬ ॥ মম আদীপুহুদিকা পয়

২১। "এমন লোক দেখিতে পাওয়া যায় না, যাঁহার চিত্তবিকার উৎপা
 দন করিতে নে অক্ষম হয়, তুমি জিলোকের আধিপত্যরূপ মূল্যে যদি তাহাকে
 কিনিতে পার, তাহা হইলেও তোমার লাভ বলিতে হইবেক এবং তুমি পুণ্য
 বান্ বলিয়া গণ্য হইবে।"

২২। ইঞ্জাণী, রুদ্রাণী, মহুকামিনী, যোহিণী (চন্দ্রভাৰ্য্যা) বরুণাণী ও
 অগ্নিরমণী ইহাদের মধ্যে কেহই সেই বয়বর্ণিনীর তুল্য্য নহে।

২৩। অনন্তর রাবণসেখর সেই শূৰ্পণথাকে প্রকৃত্তর দিলেন, "আখতা হও
 কি অন্য ভয় করিতেছ, হে নিশাচরি। কোভ পরিত্যাগ কর, বে বাচালে,
 আমি রাবণ, (অন্য কেহ নহে)।"

২৪। "সাক্ষাৎ করিবার জন্য উৎসুক, কিন্তু বেত্রধারী দ্বারপাল কর্তৃক
 নিবারণিত, তথাপি আমার আশালাভ করিতে তৎপব হইয়া, ইঙ্গ আমার উপা
 সনা করিতে আসিত, জার আমি অন্যদের প্রদর্শনপূর্বেক বেবল একবাব
 কটাক্ষপাত করিতাম।"

২৫। স্যাবনম্পন্ন কুলিশাত্র আমার বক্ষে প্রতিহত হইলে, উহার মহৎ
 ধারার অগ্রভাগ দুষ্টিত হইয়া গিয়াছিল, কিন্তু উহা যে সহস্র অংশে ভগ্ন
 হইয়া যায় নাই, তক্ষন্য উহাকে অত্যন্ত সারমূল মনে করা হইয়াছিল।"

২৬। "আমি গন্ধার বৃক্ষকলকে ঐরাবত হস্তীর বহনতত্ত্বরূপ করিয়া
 ছিলাম, কিন্তু যখন দেখিলাম যে সে বণীকৃত হইয়াছে, তাহাকে আর বাধিয়া

২৪) স্তম্ভকালিনি অক্ষাংকরেণি পুরী স্তম্ভা পুণ্ডী স্তম্ভিঃ ॥ ২৩ ॥ ইত্যম
 শুভীখীম দিব (স্তম্ভীং) ইখীম্ কন্দ স্তম্ভ যীমসিন্ স্তম্ভ কিং পুস্তকলাধী ম
 পথি ১ ২২ । (যথপি) বস্তুস্বনকলা স্মিতম্ স্তম্ভী মন দিবস্বস্বস্বকর স্তম্ভি
 যৌম্ স্তম্ভিন্যধী স্তম্ভি ২ ২৩ । স্তম্ভীয়াধী স্তম্ভীয়াধী স্তম্ভীয়া ৩ ২৪ । স্তম্ভীয়া
 স্তম্ভীয়াধী স্তম্ভীয়া ৪ ২৫ । স্তম্ভীয়াধী স্তম্ভীয়া ৫ ২৬ । স্তম্ভীয়াধী স্তম্ভীয়া
 স্তম্ভীয়াধী স্তম্ভীয়া ৬ ২৭ । স্তম্ভীয়াধী স্তম্ভীয়া ৭ ২৮ । স্তম্ভীয়াধী স্তম্ভীয়া
 স্তম্ভীয়াধী স্তম্ভীয়া ৮ ২৯ । স্তম্ভীয়াধী স্তম্ভীয়া ৯ ৩০ । স্তম্ভীয়াধী স্তম্ভীয়া
 স্তম্ভীয়াধী স্তম্ভীয়া ১০ ৩১ । স্তম্ভীয়াধী স্তম্ভীয়া ১১ ৩২ । স্তম্ভীয়াধী স্তম্ভীয়া
 স্তম্ভীয়াধী স্তম্ভীয়া ১২ ৩৩ । স্তম্ভীয়াধী স্তম্ভীয়া ১৩ ৩৪ । স্তম্ভীয়াধী স্তম্ভীয়া
 স্তম্ভীয়াধী স্তম্ভীয়া ১৪ ৩৫ । স্তম্ভীয়াধী স্তম্ভীয়া ১৫ ৩৬ । স্তম্ভীয়াধী স্তম্ভীয়া
 স্তম্ভীয়াধী স্তম্ভীয়া ১৬ ৩৭ । স্তম্ভীয়াধী স্তম্ভীয়া ১৭ ৩৮ । স্তম্ভীয়াধী স্তম্ভীয়া
 স্তম্ভীয়াধী স্তম্ভীয়া ১৮ ৩৯ । স্তম্ভীয়াধী স্তম্ভীয়া ১৯ ৪০ । স্তম্ভীয়াধী স্তম্ভীয়া
 স্তম্ভীয়াধী স্তম্ভীয়া ২০ ৪১ । স্তম্ভীয়াধী স্তম্ভীয়া ২১ ৪২ । স্তম্ভীয়াধী স্তম্ভীয়া
 স্তম্ভীয়াধী স্তম্ভীয়া ২২ ৪৩ । স্তম্ভীয়াধী স্তম্ভীয়া ২৩ ৪৪ । স্তম্ভীয়াধী স্তম্ভীয়া
 স্তম্ভীয়াধী স্তম্ভীয়া ২৪ ৪৫ । স্তম্ভীয়াধী স্তম্ভীয়া ২৫ ৪৬ । স্তম্ভীয়াধী স্তম্ভীয়া
 স্তম্ভীয়াধী স্তম্ভীয়া ২৬ ৪৭ । স্তম্ভীয়াধী স্তম্ভীয়া ২৭ ৪৮ । স্তম্ভীয়াধী স্তম্ভীয়া
 স্তম্ভীয়াধী স্তম্ভীয়া ২৮ ৪৯ । স্তম্ভীয়াধী স্তম্ভীয়া ২৯ ৫০ । স্তম্ভীয়াধী স্তম্ভীয়া
 স্তম্ভীয়াধী স্তম্ভীয়া ৩০ ৫১ । স্তম্ভীয়াধী স্তম্ভীয়া ৩১ ৫২ । স্তম্ভীয়াধী স্তম্ভীয়া
 স্তম্ভীয়াধী স্তম্ভীয়া ৩২ ৫৩ । স্তম্ভীয়াধী স্তম্ভীয়া ৩৩ ৫৪ । স্তম্ভীয়াধী স্তম্ভীয়া
 স্তম্ভীয়াধী স্তম্ভীয়া ৩৪ ৫৫ । স্তম্ভীয়াধী স্তম্ভীয়া ৩৫ ৫৬ । স্তম্ভীয়াধী স্তম্ভীয়া
 স্তম্ভীয়াধী স্তম্ভীয়া ৩৬ ৫৭ । স্তম্ভীয়াধী স্তম্ভীয়া ৩৭ ৫৮ । স্তম্ভীয়াধী স্তম্ভীয়া
 স্তম্ভীয়াধী স্তম্ভীয়া ৩৮ ৫৯ । স্তম্ভীয়াধী স্তম্ভীয়া ৩৯ ৬০ । স্তম্ভীয়াধী স্তম্ভীয়া
 স্তম্ভীয়াধী স্তম্ভীয়া ৪০ ৬১ । স্তম্ভীয়াধী স্তম্ভীয়া ৪১ ৬২ । স্তম্ভীয়াধী স্তম্ভীয়া
 স্তম্ভীয়াধী স্তম্ভীয়া ৪২ ৬৩ । স্তম্ভীয়াধী স্তম্ভীয়া ৪৩ ৬৪ । স্তম্ভীয়াধী স্তম্ভীয়া
 স্তম্ভীয়াধী স্তম্ভীয়া ৪৪ ৬৫ । স্তম্ভীয়াধী স্তম্ভীয়া ৪৫ ৬৬ । স্তম্ভীয়াধী স্তম্ভীয়া
 স্তম্ভীয়াধী স্তম্ভীয়া ৪৬ ৬৭ । স্তম্ভীয়াধী স্তম্ভীয়া ৪৭ ৬৮ । স্তম্ভীয়াধী স্তম্ভীয়া
 স্তম্ভীয়াধী স্তম্ভীয়া ৪৮ ৬৯ । স্তম্ভীয়াধী স্তম্ভীয়া ৪৯ ৭০ । স্তম্ভীয়াধী স্তম্ভীয়া
 স্তম্ভীয়াধী স্তম্ভীয়া ৫০ ৭১ । স্তম্ভীয়াধী স্তম্ভীয়া ৫১ ৭২ । স্তম্ভীয়াধী স্তম্ভীয়া
 স্তম্ভীয়াধী স্তম্ভীয়া ৫২ ৭৩ । স্তম্ভীয়াধী স্তম্ভীয়া ৫৩ ৭৪ । স্তম্ভীয়াধী স্তম্ভীয়া
 স্তম্ভীয়াধী স্তম্ভীয়া ৫৪ ৭৫ । স্তম্ভীয়াধী স্তম্ভীয়া ৫৫ ৭৬ । স্তম্ভীয়াধী স্তম্ভীয়া
 স্তম্ভীয়াধী স্তম্ভীয়া ৫৬ ৭৭ । স্তম্ভীয়াধী স্তম্ভীয়া ৫৭ ৭৮ । স্তম্ভীয়াধী স্তম্ভীয়া
 স্তম্ভীয়াধী স্তম্ভীয়া ৫৮ ৭৯ । স্তম্ভীয়াধী স্তম্ভীয়া ৫৯ ৮০ । স্তম্ভীয়াধী স্তম্ভীয়া
 স্তম্ভীয়াধী স্তম্ভীয়া ৬০ ৮১ । স্তম্ভীয়াধী স্তম্ভীয়া ৬১ ৮২ । স্তম্ভীয়াধী স্তম্ভীয়া
 স্তম্ভীয়াধী স্তম্ভীয়া ৬২ ৮৩ । স্তম্ভীয়াধী স্তম্ভীয়া ৬৩ ৮৪ । স্তম্ভীয়াধী স্তম্ভীয়া
 স্তম্ভীয়াধী স্তম্ভীয়া ৬৪ ৮৫ । স্তম্ভীয়াধী স্তম্ভীয়া ৬৫ ৮৬ । স্তম্ভীয়াধী স্তম্ভীয়া
 স্তম্ভীয়াধী স্তম্ভীয়া ৬৬ ৮৭ । স্তম্ভীয়াধী স্তম্ভীয়া ৬৭ ৮৮ । স্তম্ভীয়াধী স্তম্ভীয়া
 স্তম্ভীয়াধী স্তম্ভীয়া ৬৮ ৮৯ । স্তম্ভীয়াধী স্তম্ভীয়া ৬৯ ৯০ । স্তম্ভীয়াধী স্তম্ভীয়া
 স্তম্ভীয়াধী স্তম্ভীয়া ৭০ ৯১ । স্তম্ভীয়াধী স্তম্ভীয়া ৭১ ৯২ । স্তম্ভীয়াধী স্তম্ভীয়া
 স্তম্ভীয়াধী স্তম্ভীয়া ৭২ ৯৩ । স্তম্ভীয়াধী স্তম্ভীয়া ৭৩ ৯৪ । স্তম্ভীয়াধী স্তম্ভীয়া
 স্তম্ভীয়াধী স্তম্ভীয়া ৭৪ ৯৫ । স্তম্ভীয়াধী স্তম্ভীয়া ৭৫ ৯৬ । স্তম্ভীয়াধী স্তম্ভীয়া
 স্তম্ভীয়াধী স্তম্ভীয়া ৭৬ ৯৭ । স্তম্ভীয়াধী স্তম্ভীয়া ৭৭ ৯৮ । স্তম্ভীয়াধী স্তম্ভীয়া
 স্তম্ভীয়াধী স্তম্ভীয়া ৭৮ ৯৯ । স্তম্ভীয়াধী স্তম্ভীয়া ৭৯ ১০০ ।

স্বাধিকার প্রেরণা নাই, তখন তাহাকে তৃণের ন্যায় জ্ঞান করিয়া ছাড়িয়া
 বিবাহিলাম ।”

২৭। আমায় কিরণ পৌঙ্কন দেখ, উৎকৃষ্ট বস্ত্রাদির প্রত্যয় আবার
 রাজধানীর অঙ্ককার মত হইলেও, তথায় পূর্ণচন্দ্র সূর্যনা বিরাজিত হইয়া থাকে।

২৮। ইন্দ্রের বস্ত্রবল অপভ্রুত হইয়াছে, গুরীয় উন্মোগ সন্মুখ অপগত
 হইয়াছে, এবং সে নির্বন্ধিত হইয়াও ব্যঙ্গগণকে কর নিতেছে। অতএব এখন
 কি মজ্জিত না হইয়া শতীর নিকট বহিতে পারে।

২৯। রাম আমাৎপেণা হীন বল, তাহার সহিত পুত্রাশি আমার গণকে
 নশ্রাকর, তথাপি তাহার নিঃস্বার্থ বস্ত্রবান্ হইব।

৩০। জনহর মনের ন্যায় বেগবান্ দশগ্রীব, শানিত অশ্রুশত্রু খাণ্ডপূর্নক
 অস্ত্রসীকে উত্থান করিল এবং সন্মুখের উপকুলবাসী যাবীচের নিকট গমন করিল।

৩১। রাগ তাহার নিশটে উপেক্ষিত হইয়া, সেই সকল বৃত্তান্ত তনাইল।
 পরে ভয়শীল স্মরীচ বৃত্তান্ত অবগত হইয়া দশাননকে বলিল।

৩২। “হে ব্যঙ্গব্যাপিণ। সেই বস্ত্রবর হইতে সস্তর্জন কর। কারণ ঐনি
 গণে চূড়চন্দ্রে ধৃত্বর্ষণ করিলে, তাহার সর্বিণে কেহ অঙ্গনর হইতে পারে না।”

৩৩। “হীনবল প্রতিবর্চীর সহিত যেক্ষণ সন্ধি করা উচিত, কাষ্ঠবীর্য
 তোমাকে দেহরূপ সন্ধি করিতে বাধ্য করিরাহিলেন। রাম সেই কাষ্ঠবীর্যের
 নিবন্ধকর্তা সূর্য্যকোকে বিখ্যাত পুত্রগণকে পরামর করিরাহেন।”

যমাস্ত্রধরী তাড়কা তস্য বিক্রম বিন্দি যুগ্মক্য অক্ষয় সিদ্ধনহিলা (তেন) রথান্
 দিবসম্ ॥ ২৪ ॥ ত্ব তেন ন শব্দভাবিহা অসী লয়া ন শব্দভাবি ময়া ন শব্দী শব্দ
 মৃত তেন শ শব্দম্ শব্দভাবিহি ॥ ২৫ ॥ রাম হস্তমতা অধ্যত (যত) চ মিদিভাবী
 মসী কন্যাহস্ত ধনু অভনক ত প্রাপ্য মহিধা শব্দ ॥ ২৬ ॥ কছপুমানী শব্দহৃতী
 তস্মিন্ সবিদ্য সমুদ্যান যজ্ঞানয় (সবিদনি) যান্ মসীশু শ অসীপীন্ ॥ ২৭ ॥
 অধিস্তত সুব্রজাত সুবাপীত মৃগম্য মাল্যধারয়ে (ত্ব) স্মিযী হীম্য বলিবিষয় মা
 বলা ॥ ২৮ ॥ বাবৎ ম ভীতকার শাকুণ প্রত্যভাপন ম যদি যোগ্যাম কার্ণ বিসিত
 বান্ তত কিম্ ? ॥ ২৯ ॥ তেন জন্মানয়বিমূষতা তাড়কা অঘানি, স্তীশনি তন্ যদি
 ত্রাশ্য (তদা) শব্দমানসম্ স্তীক ধিক ॥ ৩০ ॥ শব্দী রাম শব্দপ্রত্যয়স্বকী মীত মীত

৩৪। "তাড়কা এখন বনরাজের সুব দর্শন করিয়াছে, সে রামের বিক্রম
 বিসম্বল জানিত; আর শৌৰ্যাভিমानी আনিও সিংহনামকারী সেই বীরকর্তৃক
 রণাঙ্গণ হইতে বিদূরিত হইয়াছিল।"

৩৫। "তিনি তোমাকে জানেন না, আর ভূমিও তাঁহাকে জান না, কিন্তু
 আমি তাঁহাকে বিশেষ চিনি এবং তিনিও আমাকে বিসম্বল অবগত আছেন।"

৩৬। "রাম শরধারীদিগের মধ্যে অগ্রগণ্য, আর মানুষ লোক তাঁহার
 নিকট অতি হীন। তিনি বিধিগাথে যজ্ঞক্ষেত্রে কন্যার পংখরূপ হরদ্যু ভর
 করিয়াছেন।"

৩৭। "ধন ও দূষণ তাঁহার সঙ্গে যুক্ত করিয়া, তাঁহার বনবিক্রম বিসম্বল
 জানিয়াছে, এবং তিনি যে সকল ষাণ্ডিক ও সোমযাগী বিপ্রগণকে বন্ধনুলে
 বন্ধা করিয়াছেন, তাহারাও তাঁহাকে বিশেষরূপে জানেন।"

৩৮। "ভূমি স্কাতে অজ্ঞচিত্তে হরণান, নরমান্ লোকন ও মান্য
 ধারণপূৰ্ণক রমণীগণ্ সহিত বিহার কর, প্রবনের সহিত বিরোধ করিওনা।"

৩৯। রাবণ তাহাকে ভীত বদিয়া ভবনানাপূৰ্ণক শব্দান্তর দিল—"সে
 পণিতবদ্য পরশমানকে যদি ভয় করিয়া থাকে, তাহাতে অশব্দ কি?"

৪০। "লক্ষ্মী ও ভীকতা বাহার দূষণ, এখন একমন অবলা তাড়কাকে
 নিহত করিবে, তাহা যদি লোকের নিকট শাস্য হইল, তাহা হইলে লোক
 অতি সুপ্রতিত, লোককে বিদূরিত।"

মহিম অমল যন্ মরী অনাময়ন্ কনু পীতর্ষন ॥ ৪১ ॥ যদি রামিণ্য চক্রিয়কালিকী
 বিবস্বাভৌধিত লৌখী কীটনিষ্কৃপিত ধনু নয় (তদা) কিঁ চিত্রম্ ॥ ৪২ ॥ বনমাপসকী
 বিবলী গতিমাদরী যৌরী সাক্ষ্যী স্বরুপসী যদি মনশ্চ কিঁ চিত্রম্ ॥ ৪৩ ॥ উ চতুর্ভুজী ।
 ল ভীষ্মাশি, নিশাং রথকাল্যশি স্ব, অক্ষয়ক যুদ্ধান্দ্ব অপরূপে চতুর্ভুজ ন মধু স্ব সৌদি ॥ ৪৪ ॥
 স্বন স্বর্গ সৌখ্যীয়া না চিত্রিত্ত্বং কামীশি বা (অথবা) বলীকামী বিক্রিত্ত্ব জল
 কার্যমিচ্ছামি (জানু হসি হে) ॥ ৪৫ ॥ জিজীবিশু বাধাণু অশ্রুতয়ন্ "দে অশ্র
 নিরীয়া মনামি" হসি ভয়মনিমাতাশি মনুবাথ ॥ ৪৬ ॥ (অত) যনৌ মূলা মনুযৌ
 রামকীদিশী স্বামি ত্বম্ব অশ্রিতরীযৌ যযেত ভয়ীণ চলশ্চ ॥ ৪৭ ॥ তত ঈমৎস

৪১। "সেই রায় কুৎসিত বিক্রমেরে জুহু যজ্ঞস্থলে, ভয়শীল যুগা বাণা
 ডহরে নিপুণ তোমাকে বাণবারা ভয় বেধাইয়াছে, তাহা পৌকনের কার্য নহে ।"

৪২। "রাম কুৎসিত ব্যক্রিয়ণের সন্ধিধানে বহুকালের পুরাতন, লীর্ণ, কীট
 জর্জরিত একধান খহুক যদি ভয় করিয়া থাকে, তাহাতে আবার আশ্চর্য কি ?"

৪৩। "ধর ধ্বংস বীর বটে, কিন্তু একটা কুৎসিত জঙ্গল্য তপস্বী বিপক্ষ
 হইয়াছে দেখিয়া অন্যায়পূর্বক অবহেলা করিয়াছিল, তৎপুত্রই নানা পড়ি
 য়াছে, তাহাতে আবার আশ্চর্য কি ?"

৪৪। "তুই অত্যন্ত বলবৃদ্ধি ও ভয়শীল, তথাপি সর্বদা বিরোধবাসনা
 করিস্, আর আমাদের ধর্মেই যেমন অপলাপ করিস, তেমনি নিরস্তর শত্রু
 প্রেষণা করিয়া থাকিস্ ।"

৪৫। "তোমর মস্তকচ্ছেদন করা উচিত, অতএব হয় তোমর শরীরবারা
 পৃথিবীর কলেবর তুচ্ছ করিব, না হয়, সেই হই জন বনবাসীদের সঙ্গে যুদ্ধার্থী
 হইয়া, তোকে অধিপ্রেত কার্যসম্পাদন করিতে বাধ্য করিব ।"

৪৬। "মাতীচের বাচিবার সাধ ছিল, সুতরাং রাধণ পাণিত আমি ছুনিয়াছে
 লেখিয়া, তরে অশ্রুতর বিনয় করিতে লাগিল, এবং অস্বাভাব্য বলিল "আমি
 তোমার শত্রুর অতিমুখে বাইতেছি ।"

৪৭। "আমি যুগরূপ ধারণ করিয়া, যুগরাজীকীর্তনক রামলক্ষণকে প্রণো
 ভন বেধাইয়া লইয়া বাইতেছি, তুমিত শত্রুর সন্ধান হইয়া, নিজের যেমন
 অধিকৃষ্টি, উপযোগসাল বিস্তার কর ।"

ময় বিমীষমাৎ অসী ময় সীতায়া যযাসুধীন মৃগীময়ন্ পুত্রবে ৪৮ ৷ ময়
 সীমমা মৈথিলী মৃগাশিনং প্রাবুপ্তু স্বনী বিপুলীকর্ষ্য রাম তেন মর্ষ্যৎ অদুয়ুযয়ন্ ৪৯ ৷
 মত মজবিরাম রাম অশ্রুৎ সীতায়া যৌমত্বেমকরং হত্বা মনাস্বাত্ৰপদী সন্ অগাম
 ৫০ ৷ ক্ৰুপিত্ ম্যায় স্বেয় যান ক্ৰুপিত্ ক্ৰান্ভা ক্ৰান্ভা স্থিত (অতঃপর) ভিতরসি মন
 বোধমাণে রাম বিমিষিয়ে ৫১ ৷ মর্ষ্যাবিত্ রাম বির ক্ৰিহিত্বা বিলুপিত্যত্র ময়দ
 মন্দ্রাদমানং যযদাশ্রয় অজ্যাকীত্ ৫২ ৷ বিলুপ্তমমুমম্ব নিলাহ শূলা (সীতা হতি
 শ্রীম) রাম ক্ৰতয়িত মল্লা মরিদেবিনী সনী সৌমিত্বি ননু যশিচন্ ৫৩ ৷ মারবি
 জাম্বোদশাদী এষ ম ভালা বিবীতি, ই সৌমিত্বে ৫৪ ৷ প্রাতিং ক্ৰুগ্ ময়ান্ যাম্বং মায়স ৫৫ ৷

৪৮। অস্তর সেই মারীচ মণিবানিক্যপতিত স্নর্গর মৃগরূপ ধারণ করিল
 এবং সীতার বিষয় জন্মাইয়া, নানা প্রলোভন বিস্তারপূর্বক, তাঁহার মন্থে
 লাফাইয়া বেড়াইতে লাগিল ।

৪৯। মৃগলোচনা মৈথিলী মৃগচর্ম্মপানি পরিধান করিবেন বলিয়া, বিশান
 বক্ষঃস্থলসম্পন্ন বামচন্দ্রে ক্রীড়াচ্ছমে সেই মৃগটিকে ধরিয়া দিতে অহুরোধ
 করিলেন ।

৫০। অস্তর গম্ভেজগমন (অথবা গম্ভের ন্যায় বিরামশালী) রামচন্দ্র
 লক্ষ্যকে সীতার রক্ষার ভাব দিয়া মৃগের পশ্চাৎ চলিলেন ।

৫১। মৃগ কোথাও থামিয়া থামিয়া হঠাৎ দৌড়িয়া চলে, কোথাও বা
 লাফাইয়া লাফাইয়া হঠাৎ থামিয়া পড়ে, রাম মৃগের এইরূপ চমৎকার
 জনক কার্য দেখিয়া বিমিত হইলেন ।

৫২। মর্ষ্যবেষণে নিপুণ রাম বহুশ কষ্ট স্বীকার পূর্বক সেই মৃগকে
 বিদ্ধ করিলেন, তখন সে ভয়ঙ্কর নিশাচররূপ ধারণপূর্বক ব্যাকুলভাবে ইত
 স্ততঃ লাফাইতে লাগিল এবং যোরস্তর চীৎকার করিয়া উঠিল ।

৫৩। বস্রাঘাত ভূলা সেই প্লনি পনিয়া, সীতা রামকে সঙ্কটাপন্ন মনে করি
 লেন, এবং তৎপ্রযুক্ত অহুরোধনা করত লক্ষ্যকে যাইতে অহুরোধ করিলেন ।

৫৪। “প্রাবৃট্ কালীন বেঘের নাম (গভীর) নিলাসকারী তোমার
 ভ্রাতা এই রব করিতেছেন, হে অমিহ্মানন্দন। অক্ষয় কার্য কর । রামকে
 ভয় হইতে রক্ষা কর ।”

যশস্বিনীমুখিতং ন, বিবচিনী শব্দস্বৈব, এষ স্মাণ সানন্দনিতমকাম হতি স মা
 শবদে ১৫১। ই মৌদ । আঘাতনশকজাশ্ব হতি যাতী দিম্য শীঘ্রবন কাঙ্ক্ষন্য
 রথী হতিশু ক শম ১৫২। অজ্ঞাপী দিচ্ ক্রিমশু তথা দ্বার্থ দিদিবিশ্বশু শম জ্যাতু
 ক্রিগাহুর্শ শাম সুমূর্খহা আযান্ ১৫৩। হানু শীঘ্রযশাক শ শাম ক বিজ্ঞাপবিত (অ)
 শাক শেধী তথা শতীব শব্দস্বৈব পতিদ্ব্যধাতি ১৫৪। ত বাহা হতি শে কাম (অ শ) শশ
 শখ শক্ধসী শ মা কামাশিনু হুচ্ছু হতি শযী তথা লগদী ১৫৫। শক্ধস্ব যমী
 শ্বশুন শযী শব্দস্বী তা "শ শক্ধস্ব হাশ্বতি" হতি শশশু দিগোন্ ১৫৬।
 শশিনু শতী শক্ধশ্বি শ্বশ্বদশু শিখী জজপুক শ্বশ্বদাশ্বাশ্বান শ্বশ্বদাশ্বন শ্বশ্ব
 শামশ (সমানশ্ব শীতামুখী হতি শরীশ্ব শশ্ব) ১৫৭। (কিঞ্চু) কামজলুকপালিন শ্বশ্ব

৫৫। "ইহা স্নানের রথনাহে, ইহা বঙ্গনাভিলাষী যুগরই ধনি, কিন্তু
 স্নানের কর্তব্যের জ্ঞান" এই কথা তিনি জানকীকে বলিলেন।

৫৬। "হে ভবশীল! সূর্যক ৩ বিখ্যাত কর্তব্যক, বাণবাণ দিগ্ভ্রমণ
 আবিষ্কারী রাম যখন কোপোদ্দীপ্ত হন, তখন তাঁহাকে রণে কে সহ্য কবিত্তে
 সমর্থ?"

৫৭। "সেই যুগ নিছের প্রাণ লইয়া খেলা করিত্তে এবং অপ্রাপ্তিতে
 নিছের বেহ মগ্ন করিবার জন্য অভিলাষী হইয়াহে, সে যুদ্ধাকামনার, অ্যাবর্ষণে
 করিনাস্বর্ষণালী স্নানের নিকটে আসিয়াহে।"

৫৮। "শকগণের ভয়জনক সেই বামকে কোন ব্যক্তি বিশ্বাসপর করিত্তে
 পারে? ভয় করিও না, তুমি এখন স্বার্থ পত্রিকে সের্বিতে পাইবে।"

৫৯। "আনার ইচ্ছা, তুমি যাও, কিন্তু তুমি দাইতে ইচ্ছা করিত্তেছ না,
 অতএব তুমি আমাকে ভয়না কবিত্তে অভিলাষ করিত্তেছ।" এই কথা শীতা
 তাঁহাকে বলিলেন।

৬০। তখন সত্যবাদী দ্বিতিক্রিয় রঘুর সঙ্গ, "তুমি শকহস্তগঠা হইবে"
 এই বলিয়া সেই বিধাণবাদকারিণী জানকীকে অভিসম্পাত করিয়া, নির্গত
 হইলেন।

৬১। তিনি চলিয়া গেলে, বাণ নিবটে আগমন কবিল। সে তখন

। घाटुकार किङ्कर १ ॥ ६८ ॥ उदये परि परि आवुलीकाश्च दर्पभ एतद्
 र्चं दर्पं हृदयतसु अघामु अधि मुञ्जीवितम् ॥ ६९ ॥ भर्तुं प्रदीतमधुका मुदिवा
 । दिनी इव स्रवारिमलसङ्गीका तत्र न अग्रस्ता अदि इति मे भति ॥ ७० ॥ शिष्य
 वरुणी त्वां साध्यान्कृत्य अह "श्री मिथ्यैव शिष्यनमा हरि उदये श्रीभक्तम्"
 मयो ॥ ७१ ॥ अरवेत् त्वां हिलिभ्यत तदा अत्यर्थं न उदकच्छिद्यत इति सज्जु कृत्य
 न अस्मि मोलायन् वसेत् ॥ ७२ ॥ इह का स्त्री वल्गुयन्ती त्वां विदीवन्न न मन्सूयति,
 वा श्यासुमनोऽपि ते कानि (विदीवन्न इति शेष) न अस्मिन्नाग्रेत ॥ ७३ ॥
 उदुकायमाना सती यस्तु अन्तिके न प्रतीपायसे स एव एक सुखायते (अन्व) सन्ती
 इ दु खायते ॥ ७४ ॥ पण्डितायमान क वीरायमाच्येद्य तजन् आभिषमग्निना त्वां
 । दाय मूय वन अन्ववदन् ॥ ७५ ॥ श्रीशारमाना जन्काजसा सादरा सती तत्र

७६ । "समुद्रं वातीत किं मर्त्ये किं अर्गे, तेषामिव मत्त लावण्यं देविते
 । एयां याय ना, किञ्च आमवा ताहादेखिलाम, अतएव आमासेर जीवन् सार्धक ।"

७७ । "देवस्य पत्न्यिनी सुदिने विकशिता इहेणे, कृपणं ताहार मधु पान
 इवे, तज्जपं तुनि परिमलशालिनी इग्याते, पुत्रस्य सर्गहीना नत, एकप
 आमार विवेचना इहेतेहे ।"

७८ । "तुमि मन्त्रीदेवीरतं रूपमाधुवी अतिक्रम करिग्राह, तेषामाके
 म्याकं करिग्रा आमार मने एकप इहेतेहे वे, मन्त्री वृष्य आपनाके शोला
 विष्ठादी बनिरा अतिमान कवेन, आर हवि वृषा आपनाके मन्त्रीपति बनिरा
 विवेचना कवेन ।"

७९ । "वदि कन्दर्प तेषामाके एकवारं वेथेन, तवे प्रक्तिरं जना वद उं
 कष्टित इहेवेन ना, अथवा ताहाव सहित निवश्वरं जीतारसे निवत इहेवेन ना ।

८० । "कोन् रमणी तेषामरं षुप मेथिया र्देव्याशिता ना इहेवे ? आर
 बोन् पुत्रव वा शिवतुषा इहेयां तेषामरं शौनयोर् पदपाती ना इहेवे ?"

८१ । "वाहारं जना तुमि उंश्रुदा प्रकटेन कथ एतं वाहारं निकटे तुमि
 । अतिक्रमवर्तिनी ना इत, केवलं नेईं व्यक्तिई एबला मदी, आर मकणे हःवी ।"

८२ । "कोन् पाण्डित्यात्तिमानां आभिषमदुशी तेषामाके एवंपुत्रकं शक्य
 । तवे विवन् वने वास करिग्राहे ।"

- नेहकजीवण सन्दमिनाकराहूत दसादर ताम् अवादीन् । ८१ ॥ कानिचिमेवय
 अतिनेवमपि विदासितं यतएव नममुचितप्रह्ण राघवं क बहुमर्थित ॥ ८२ ॥
 १ इदुयुगीन विचारीयान् राक्षसान् निरक्षयान् यदि, छि भूपमाश्रुकि । तत्र यत्तावधि
 अय ॥ ८५ ॥ मन्वराक्षमसविदराचमीगपविच्छद हरि यथा दृष्टोति (तम्)
 नमेव बहू युक्तम् ॥ ८६ ॥ निवृत्त इतयुयव इति न चनासां आभी यथा
 मिति अजाले कान् कार्थ न अवेति ॥ ८७ ॥ नम विचन्तु कश्चिनात दधानि
 न (उपलक्षित) यम नय मन्वीक इव ध्यायन् निरुत्थति आसी ॥ ८८ ॥
 विधि । सन्तुदीपनका यन्नाथिन्का रक्षयारायण सति ताया मम श्रीमी दुरी
 ॥ यथा दितनमघटि आवासी तं मनी विमवायिता तथा अर्पितीहमुगन्धिषण्
 १ एवं आहार लोचनभूषण लोहितवर्ण हईण । अईकपे ये निम्नेर मनैर
 तिनक्ति एकटनपूर्कक सौताके वधिते गाग्नि ॥
 ८९ । “वहू रागीर पूत्र हईयाओ छोटि रागीर गुजेर अन्या निर्कीदित हई
 हू, अतएव मर्कट हरणपूर्कक उगद पर्याप्त करिना प्ररिटाऊ हईयाछे एवन
 किंचन हततागा बाकिर भुज्य वे राय, ताहाके के प्रोद्य करे ॥”
 ९० । “रूखू विरगणैर वज्जे लोचनवीर बांसगणके यदि से निवट
 रिया थाके, ये कृपयत तेकपुत्रि । ताहाउ होमार अत मर्क केन ?”
 ९१ । “इह आमार पराक्रमनिबद्धन ये राधाद्यूत हईया मारिआ पोछ
 याछे, ताहा कि आमार निम्न मुखेके बला उचित ?”
 ९२ । “धनेय अविपति मका हईते ताहित, गुणवरणे वकित एवं
 पहिन हईया, ये मर्कटैर (कैमासेर) मध्ये बाण करिजेछे, कोन् ब्यक्ति
 आहार कारण ना जाने ॥”
 ९३ । “मन्वाज वय आभाव छरे, आहार जरा छुबि हईयाछे एवन पोत
 निकेव न्याय, उंबकलिकाबूध उ शूनिनीन हईया आछे, आर आहार मूव
 कालिना धारण करितेछे ॥”
 ९४ । “हे मिथिलाधिपनन्दिनि । आभाव राजधानी समूहव उपकूले
 ॥ वहुट पर्यातेव उपरिहासे मरिबेसित, उहा अर्पनिधित उ समूहव मरि
 नाधिकार आकशना, उगाव नाम मका ॥”